POST-GRADUATE AND RESEARCH DEPARTMENT SERIES NO. 38

PANDIT SHRIPADSHASTRI DEODHAR
MEMORIAL LECTURES
[SERIES FOURTH]

A SURVEY OF THE ŚUKLAYAJURVEDA PARIŚIṢṬAS

BY
C. G. KASHIKAR

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
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FOREWORD

During the last hundred and fifty years the essential and most important Vedic works were critically edited, translated and interpreted so as to build a firm foundation for Vedic philosophy in its widest scope. But all along the secondary Vedic works consisting mostly of a supplementary nature and generally called Pariśiṣṭas and Anukramaṇīs etc. were not given due attention, because most of them were written long after the Vedic period and continued to be written right upto the end of the medieval period. Most of them are in the form of small tracts dealing with various aspects of Vedic works like the language, metres, details of ritual and customs, and the performance of various rites as they were practised at various times. As such they do supply information about the changes which have occurred during the long Post-Vedic period and also supply some information which may be old but not recorded earlier but presumed for the Vedic period. They contain welcome information about plants, animals, construction of altars, implements to be used and a host of other things pertaining to the life of the people which are not otherwise known. Hence their study is essential in filling up the lacunas in our knowledge of religious and cultural matters pertaining to the ancient and medieval periods of Indian Society.

Dr. KASHIKAR has done a lot of work in this field and is now an accepted authority on such texts. After completing his massive study on the important Vedic ritualistic texts, he has now given his attention to these minor works called the Pariśiṣṭas, in his three lectures in memory of Pandit Shripadshastri Deodhar, which were delivered at the BORI on January 18, 19 and 20, 1993, and which are now printed in a book form for a wider circulation. The method which Dr. KASHIKAR has used is the same as is found in his work on the Śrauta and Gṛhya Sūtras, but which must have taxed him more because of the lack of good editions, indifferent

language in which they are written, their uncertain date and authorship, and the wide range of information they contain. He has accomplished this difficult task very well. The exposition is so compact and full of facts that the reader has to go through them slowly and carefully to assimilate the information given there. To facilitate the task of the reader, the author has supplied a detailed index. This work will be a kind of a constant guide for those who want to work in this field.

Bhandarkar Oriental
Research Institute,
Poona, India
September 2, 1994

A. M. Ghatage

CONTENTS

Foreword		III–IV
I.	Introductory	1–6
II.	The Pariśiṣṭas of the Śukla Yajurveda ...	6–8
III.	Pariśiṣṭas discussing the form and language of the Vājasaneya Saṁhitā ...	8–21
IV.	Pariśiṣṭas discussing the Śrauta Rituals ...	21–32
V.	Pariśiṣṭas dealing with the Śrauta and Gṛhya rites	33–48
VI.	Pariśiṣṭas discussing the Gṛhya rituals ...	48–50
VII.	The Pariśiṣṭa discussing a topic of Dharmaśāstra	50–52
VIII.	Epitome	52–61
Index		62–71
Errata		72

A SURVEY OF THE ŚUKLA YAJURVEDA PARIŚIṢṬAS

I. Introduction

I thank the authorities of the Bhandarkar Oriental Research Institute for having invited me to deliver lectures in the "Shripadshastri Deodhar Lectures Series" this year. I deem it a great honour to be called upon by a prestigious academic body like the Bhandarkar Institute, the more so to deliver lectures in the lectures series instituted in memory of the late Shripadshastri Deodhar who spent his entire life in selfless service to the cause of the Sanskrit language and learning. Shripadshastri was the teacher of my Guru – Acharya Vishnu Prabhakar Limaye. So, Shripadshastri was my *Paraguru*. In order to keep alive the sacred memory of his teacher, Acharya Limaye arranged to institute the Lectureship at the Bhandarkar Institute. Therefore, my appointment as the lecturer serves the double purpose of paying homage to my Guru and also to Paraguru. I remember to have seen him once at the residence of Acharya Limaye. It seems Acharya Limaye was his most beloved pupil. Shripadshastri used to write from Sangli to Acharya Limaye in reply to his letters. I remember to have seen one such letter which he had concluded by writing *Viṣṇutārāmohanebhyaḥ āśirvacāṁsi*, thus, giving his blessings to Acharya Limaye, his wife Mrs. Tarabai and son Balamohan (the daughter of Acharya Limaye, Mira, was not born at that time). The instituting of this lectureship indicates Acharya Limaye's attachment to his Guru.

The subject of my lectures is 'A Survey of the Śukla Yajurveda Pariśiṣṭas'. I have taken up this subject not because I have discovered something substantial about it. However, I intend to take stock of all available information about the Śukla Yajurveda Pariśiṣṭas scattered here and there and add some more details when it may become possible for me to do so.

Among the Vedic Texts which reached Europe in the ninteenth century A. D. the Ṛgveda was the first. Hence, it was made the subject of study by European scholars of Sanskrit who were attracted towards the Vedic literature. The Ṛgveda commanded particular attention probably because Max Müller published, for the first time, the extensive commentary on the Ṛgveda Saṁhitā by Sāyaṇa. The Kauthuma Sāmaveda which comprised the verses providing basis for the Sāmagānas was also published. So far as the Yajurveda is concerned, the Śukla Yajurveda was taken up probably because of its clear division as collection of mantras and the Brāhmaṇa. It was Albrecht Weber who paid particular attention, in spite of his varied interest in Sanskrit literature, towards the Śukla Yajurveda. He published the Vājasaneya Mādhyaṁdina Saṁhitā, Śatapatha Brāhmaṇa, Kātyāyana Śrautasūtra together with the commentaries, the Vājasaneya Prātiśākhya and many other texts. Side by side with the study of literature, he also studied the rituals presented by them. His lectures on Indian literature indicate how deep he had dived into the ocean of Sanskrit literature. As an indication of his keen interest in Śukla Yajurveda, it may be pointed out that he had a look on the Śukla Yajurveda Pariśiṣṭas. Thus, he has mentioned (p. 142) the contribution made by the Nigama — one of the Śukla Yajurveda Pariśiṣṭas, towards the Vedic Vocabulary.

Before dealing with the Śukla Yajurveda Pariśiṣṭas, it would be proper to have a look at the Pariśiṣṭa literature in general and also such parts of Vedic texts which, even though forming part of such tevts, bear a rather distinct character. But, before proceeding towards that, it would be feasible to define the meaning of the term Pariśiṣṭa, together with allied words.

The word *pariśiṣṭa*, *ppp.* of √*śiṣ* with *pari* does not have a specific sense in the tradition. Literally it means, " that which has remained ", " a supplement ". The words like *pariśeṣa* or *śiṣṭa* have sometimes been used in the same sense. Even the word *parıbhāṣā* has been deemed to be a synonym. A supplement may be of different natures. Sometimes it may denote a portion bearing

the same character as that of the original, and may have somehow remained outside. Sometimes, it may bear a rather different character, but may have been taken to be a part of the original, in the tradition. So far as the ritual is concerned, the so-called supplement may reflect the details which formed a part of the original but somehow were left out. At other times, and this is more probable, it may denote the development of ritual which took place in course of time by reasons of changed circumstances — cultural, social and economic. Sometimes a Pariśiṣṭa may represent a topic which may not be directly related to the original. Thus, the character of a Pariśiṣṭa is not uniform. All the same, a detailed study of the Pariśiṣṭas is helpful for understanding the original to which it relates and also for the assessment of the subject in general to which it belongs.

The first and the last Maṇḍalas of the Ṛgveda, even though they cannot be said to be supplementary, consist of hymns which are generally believed to have been composed at a comparatively later date. The Khilas which characterise certain recensions of the Ṛgveda are really the supplements to the Śākala recension. Certain Khilas themselves were supplemented with some verse even of classical nature, in courses of time. The concluding portions of the Mādhyaṁdina and Kāṇva Saṁhitās of the Śukla Yajurveda have the appearance of a supplement. To the Grāmegeya and Āraṇyagānas of the Sāmaveda are added Ūha and Ūhya which filled a lacuna. The Śaunakīya Atharvaveda has seventytwo Pariśiṣṭas, mostly in Kārikā form, relating to magical incantations and Gṛhya rites.

The Brāhmaṇa literature is not without supplements. The last five kāṇḍas of the Mādhyaṁdina Śatapatha Brāhmaṇa have a supplementary character. The opening chapter of the Jaiminīya Brāhamaṇa of Sāmaveda which prescribes the Agnihotra, does not fit in with the overall character of that Brāhmaṇa. The Tāṇḍya Mahābrāhmaṇa of the Sāmaveda is also known as the Pañcaviṁśa Brāhmaṇa because it consists of twentyfive chapters. The Ṣaḍviṁśa Brāhmaṇa, denoting the twentysixth chapter is

obviously of a secondary nature. Certain other Brāhmaṇas of the Sāmaveda are in fact of the nature of Pariśiṣṭas.

Among the Śrautasūtras, the original portion of the Baudhāyana Śrautasūtra is provided with the Dvaidha, Karmānta, Prāyaścitta and other portions composed at an immediately subsequent date. In his commentary on the Baudhāyana Śrautasūtra, Sāyaṇa has cited sūtras from the Baudhāyana Hautraśeṣa Praśna which is outside the printed Śrautasūtra. Even the Bhāradvāja Śrautasūtra has a Pariśiṣṭa. The Taittirīya Brāhmaṇa has prescribed the Hautra in connection with the Iṣṭi, Paśuyāga and Sautrāmaṇī. This Hautra has been utilised in the Āpastamba Hautra Pariśiṣṭa which is outside the Āpastamba Śrautasūtra proper. The Āśvalāyana Śrautasūtra has recorded a few Pravaras at the end. The Mānava Śrautasūtra of the Maitrāyaṇīya recension is provided with certain Pariśiṣṭas as Gelder's edition of the text shows. Some of these belong to the domain of the Śrauta rites; others to that of the Gṛhya ones. The Vārāha Sūtra of the same recension has a large number of Pariśiṣṭas. The Vārāha Gṛhyasūtra mentions at the very beginning twentyseven Pariśiṣṭas. There are only two manuscripts of the Vārāha Sūtra which give the text of the Pariśiṣṭas. The orders of Pariśiṣṭas in the Vārāha Gṛhyasūtra and the manuscripts are at a variance. Moreover, the text of certain Pariśiṣṭas is not available in the manuscripts. Out of the twentyseven Pariśiṣṭas, twentyone deal with Śrauta subjects and six with Gṛhya.

Certain Gṛhyasūtras also have Pariśiṣṭas. The Āśvalāyana Gṛhyasūtra has a Pariśiṣṭa written in prose and verse. It also contains supplements to the Āsvalāyana Śrautasūtra. The Āśvalāyana Gṛhyapariśiṣṭa which consists of four Adhyāyas is an abridgement and also an enlargement of the Āśvalāyana Gṛhyasūtra. It is composed in the Prayoga style. The Baudhāyana Gṛhyasūtra has a Śeṣasūtra. The Gṛhya portion of the Satyāṣāḍha Kalpasūtra appears to have had a supplementary Kaṇḍikā. The last two, viz., the fifth and the sixth Adhyāyas of the Śāṅkhāyana Gṛhyasūtra are supplementary. Even the last Kaṇḍikā i. e. the

twentysixth Kaṇḍikā of the first Adhyāya seems to be a supplement. The Gobhila Gṛhyasūtra of the Kauthuma Sāmaveda has a supplement called Gobhilasaṁgrahapariśiṣṭa. There is also another supplementary text called Chandogapariśiṣṭa or Karmapradīpa. The Khādira Gṛhyasūtra belonging to the Rāṇāyanīya Sāmaveda has a Pariśiṣṭa comprising two Prapāṭhakas. The Vaikhānasa Smārtasūtra also has a Pariśiṣṭa.

Among the other texts the Gautama Dharmasūtra has a Pariśiṣṭa. Pitṛmedhasūtras of both Bodhāyana and Bharadvāja have supplements. The Nirukta of Yāska has been supplemented with two Adhyāyas. The Aṣṭādhyāyī of Pāṇini has a supplement in the form of Kātyāyana's Vārttikas.

There is thus general tendency among the Vedic writers to add to the existing texts such matter as they deemed essential for bringing the subject up to date. They did not think of writing separate, independant texts. They perhaps thought that the additional matter, if presented as a part and parcel of the original text, would command that respect which the original text enjoyed. It may be said that this tendency made the task of historians of India's religion and culture more difficult.

Before taking up the subject proper, namely, the Śukla Yajurveda Pariśiṣṭas, it would be proper to have a cursory glance at the literature which preceded them. Among the four Vedas, the Ṛgveda is reckoned to be the first one in the tradition and also historically. In the history of literature it is generally acknowledged that the first form of the literature was the verse. The Ātharvaṇa verses followed suit. The Yajus came afterwards and when it reached the stage of compilation, verse-form was also incorporated. The Yajus, by means of its ritualistic employment, presumed also the prose Brāhmaṇa, thus making the Yajurveda a combination of the three, namely, the Yajus formulas, the verses — some borrowed from the Ṛgveda and some composed for specific purposes, and the Brāhmaṇa.

The next stage came when the Brāhmaṇa was separated from the mantras — Yajus and verses. The Yajurveda with this reformed

character came to be known as Śukla Yajurveda. This Saṁhitā form was given by Vājasani. In course of time, this Vājasaneya Saṁhitā spread into fifteen recensions. Many of these are known only by name. The traditions of the Mādhyaṁdinas and Kāṇvas are known and are living.

The separate Brāhmaṇas of the Mādhyaṁdinas and Kāṇvas are known respectively as the Mādhyaṁdina and Kāṇva Śatapatha Brāhamaṇa, because each of these comprises a hundred Adhyāyas. These are grouped into Kāṇḍas. The Mādhyaṁdina has fourteen kāṇḍas while the Kāṇva has seventeen. The concluding portion of the Śatapatha Brāhmaṇa is both the Āraṇyaka and the Upaniṣad. The Kātyāyana Śrautasūtra comprising twentysix Adhyāyas is composed in true Sūtra style. While mainly following the injunctions in the Mādhyaṁdina Śatapatha Brāhmaṇa, it also takes into account the mantras and the Brāhmaṇa injunctions of the Kāṇva recension. It has also borrowed certain Soma-sacrifices from the Sāmaveda. The Pāraskara Gṛhyasūtra comprising three kāṇḍas records the domestic rites to be observed by the followers of the Mādhyaṁdina recension.

All this literature is provided with a number of commentaries. Reference to this entire litereture will often have to be made in the course of the lectures that follow.

II. The Pariśiṣṭas of the Śukla Yajurveda

Eighteen Pariśiṣṭas ascribed to Kātyāyana are enumerated in the Caraṇavyūha (II. 4). They are as follows :—

1. Yūpalakṣaṇa 2. Chāgalakṣaṇa 3. Pratijñā 4. Anuvākasaṁkhyā 5. Caraṇavyūha 6. Śraddhakalpa 7. Śulba 8. Ṛg-yajuṣa 9. Pārṣada 10. Iṣṭakāpūraṇa 11. Pravarādhyāya 12. Mūlyādhyāya 13. Uñchaśāstra 14. Nigama 15. Yajñapārśva 16. Hautrika 17. Prasavotthāna 18. Kūrmalakṣaṇa.

The priniciple governing this order is not clear. It seems neither to be historical, nor related to their contents. Sixteen out of these have been published so far. Pratijñā and Anuvāka-

saṁkhyā are published along with the Vājasaneya Mādhyaṁdina Saṁhitā by the Nirṇay Sagar Press at Bombay. Śrāddhasūtra was published along with the Pāraskara Gṛhyasūtra by the Lakshmivenkatesh Press at Bombay. Śulbasūtra together with Karka's commentary was first published at Varanasi. Other editions have appeared since then. Pārṣada, that is, the Prātiśākhya was first published by A. Weber in 1857 together with a German translation. Jugal Kishor Śarma published his edition together with Uvaṭa's commentary in 1833–88 at Benaras. Jivananda Vidyasagar's edition with the same commentary appeared at Calcutta in 1893. Indu Rastogi published a critical edition of the text together with an English translation in 1967 at Varanasi. Pravarādhyāya was printed at the Lakshmivenkatesh Press at Bombay. Shridharashastri Vare of Nashik edited ten Pariśiṣṭas with his *Viṣamapadālaṁkriyā* commentary. The edition was published at Pune. These ten Pariśiṣṭas are as follows: 1. Yūpalakṣaṇa 2. Chāgalakṣaṇa 3. Anuvākasaṁkhyā 4. Caraṇavyūha 5. Iṣṭakāpūraṇa 6. Pravarādhyāya 7. Mūlyādhyāya 8. Uñchaśāstra 9. Prasavotthāna and 10. Kūrmalakṣaṇa. The Iṣṭakāpūraṇa has been printed along with the commentary by Devayājñika. Out of these, the Anuvākasaṁkhyā and Pravarādhyāya were already published elsewhere. The Hautrika Pariśiṣṭa together with Karka's commenthry and an English translation has been edited by me and is published (Pune, 1984). The two Pariśiṣṭas, namely, Yajñapārśva and Nigama are yet to be published. I have prepared a critical eqition of the Yajñapārśva together with an English translation. The Nigama which is of lexicographical character is an important Pariśiṣṭa. Besides these there are also other ancillary texts. There is another Pratijñā text. The other texts are Sarvānukrama, Yājñavalkyaśikṣā, Kratusaṁkhyā, Mantrabhrāṇtihara Sūtra, Śuklayajurvidhāna.

All these texts may be classified in accordance with their topics:

I. Those discussing the form and language of the Vājasaneya (Mādhyaṁdina) Saṁhitā: (1) Pratijñā I (2) Pratijñā II

(3) Caraṇavyūha (4) Anuvākyasaṁkhyā (5) Ṛgyajuṣa (6) Pārṣada (Prātiśākhya) (7) Sarvānukrama and (8) Yājñavalkyaśikṣā.

II. Those discussing the Śrauta rituals : (1) Yūpalakṣaṇa (2) Chāgalakṣaṇa (3) Kūrmalakṣaṇa (4) Śulba (5) Hautrika (6) Mūlyādhyāya (7) Iṣṭakāpūraṇa (8) Pravara and (9) Kratusaṁkhyā.

III. Those discussing both the Śrauta and Gṛhya rituals : (1) Yajñapārśva (2) Nigama and (3) Mantrabhrāntibara Sūtra.

IV. Those discussing the Gṛhya rituals: (1) Uñchaśāstra (2) Śrāddhasūtra and (3) Śuklayajurvidhāna.

V. That discussing the Dharmaśāstra : (1) Prasavotthāna.

The tradition ascribes all the Pariśiṣṭas to Kātyāyana. Thirteen out of these are composhd in the sūtra or prose form and five in the Kārikā form. It is difficult to accept Kātyāyana as the author of all of them. The problem of their chronology is also difficult. They may have been composed by different authors in different times. It can only be said that the tradition of the Pariśiṣṭas had been fixed before the composition of the Pratijñā and Caraṇavyūha. Topics of the Pariśiṣṭas as noted above indicate that the general intention of their authors was to add or modify information mainly on the sacrificial rituals, because the Saṁhitā was directly connected with them.

I now propose to study these Pariśiṣṭas in the classified order.

III. Pariśiṣṭas discussing the form and language of the Vājasaneya Saṁhitā

Pratijñā I

Pratijñā is the thrid among tbs eighteen Pariśiṣṭas enumerated in the order recorded in the Caraṇavyūha and also in the Pratijñā text. In the Yajurveda Khaṇḍa of the Caraṇavyūha are enumerated the eighteen Pariśiṣṭas. Caraṇavyūha gives short notes on the names of these Pariśiṣṭas where, while speaking about the Pratijñā Pariśiṣṭa it says, *Pratijñāsūtraṁ khaṇḍatrayātmakam.*

"The Pratijñāsūtra comprises three khaṇḍas". This Pratijñāsūtra (bare text) is printed along with the Vājasaneya Mādhyamdina Śuklayajurveda Saṁhitā (Motilal Banarsidass, Delhi, 1971) and is included among the Pariśiṣṭas. It comprises twentyfour sūtras divided into three khaṇḍas. The colophon reads thus. *iti kātyāyana-pariśiṣṭapratijñāsūtraṁ samāptam*. There are two commentaries on it; one by Anantadeva and the other by Nityānanda. There is a third commentary called Jyotsnā composed by Ramachandra Pandita, son of Siddheshwar in Saṁvart 1737 (edited by Yugalkishor Mishra, Varanasi, 1989). These add to the authority of the Pariśiṣṭa. The text begins thus: *atha pratijña // mantrabrāhmaṇayor vedanāmadheyam*. This reminds one of Āpastamba Paribhāṣāsūtra (ĀpŚS. XXIV 1. 31). The text speaks in short about the accents, saṁjñā and paribhāṣā. It may be said to be an appendix to the Prātiśākhya. It was composed in very old period. As regards the very short extent of the Pratijñā Pariśiṣṭa, it may be observed that there are several Pariśiṣṭas which have a similar length. It is not the length, but the contents of a Pariśiṣṭa that make it important.

Pratijñā II

There is another text bearing the same name which forms part of the ancillary literature of the Vājasaneya Veda. It is composed in sūtra-style. At the end five verses have been quoted. Manuscripts of this Pariśiṣṭa are deposited in certain manuscript libraries. I have consulted a manuscript from the Oriental Institute, Baroda (Acc. No. 12011) written in Saṁvat 1733 by Jayeśvara, son of Gopīnātha. It comprises ninteen Khaṇḍas. A part of it is composed in the form of a dialogue. In the manuscript-tradition, this Pariśiṣṭa also is enumerated as the third one out of the eighteen Pariśiṣṭas. It is not known why the author of this Pariśiṣṭa chose the designation of an existing Pariśiṣṭa bearing the same name.

The text first mentions the area of the habitation of the Brāhmaṇa community, namely, the Madhyadeśa, thus conforming to the information given in the Manusmṛti. In reply to the question put by the teacher the pupil informs about his own Vedic recension

...2

and also the other ones. He uses the term *caraka* to denote the Kṛṣṇa Yajurveda, just like the Śatapatha Brāhmaṇa which often quotes the views of the Carakādhvaryus on ritualistic points and refutes them. He also mentions tha fifteen recensions of the Vājasaneyins which are rather different from those mentioned in the Caraṇavyūha. They are : Jābālas, Baudheyas, Kāṇvas, Mādhyaṁdinas Śāpeyas, Tāpanīyas, Kāpālas, Vatsas, Pauṇḍravatsas, Āvaṭikas, Paramāvaṭikas, Pārāśaras, Vainateyas, Vaidheyas, Aukheyas, and Baudhāyanas. The Pariśiṣṭa then gives details about the forty Adhyāyas of the Saṁhitā which agree with those found in the Anuvākasaṁkhyā. Since the Saṁhitā records the mantras to be employed in sacrificial rituals, the author took the opportunity of recording its relationship with the other Vedas. He tells that for all the fifteen Vājasaneya recensions, the Audgātra in a Soma-sacrifice is to be adopted from the Śālihotra school and the Hautra from the Kauṣītaki school. Then the author turns to the Śatapatha Brāhmaṇa and gives its contents.

In the fifth Kaṇḍikā, the author speaks about the literature of the Vājasaneyins. The Pariśiṣṭa has explained the forms of Mantra and Brāhmaṇa. The following categories are included in the Brāhmaṇa : Vidhi, Nindā, Praśaṁsā, Adhyātma, Adhiyajña, Adhidaivata, Adhibhūta, Anuvacana, Parakṛti, Purākalpa and Sṛṣṭi. Most of these terms are well known. Anuvacana means 'a concluding statement which is a repetition. Sṛṣṭi means 'a statement about the cosmogony'. Here, the definition of a Brāhmaṇa is more descriptive than that from the Āpastamba Śrautasūtra : *karmacodanā brāhmaṇāni, brāhmaṇaśeṣo 'rthavādo nindā praśaṁsā parakṛtiḥ purākalpaś ca* (ĀpŚS. XXIV. 1. 32–33).

The Pariśiṣṭa then mentions the six limbs (ṣaḍaṅgas) of the Veda and gives their definitions. The character of the Kalpa is laid down in the sixth kaṇḍikā as follows : 'Kalpa is intended for the rubrication of mantras in respect of (the employment of) the ladle, spoon, mortar, pestle, altar, faggot, prastara, expiation and sacrifice'. This cannot be said to be a scientific definiton. The other Aṅgas too are defined in a more or less similar way. The tenth

kaṇḍikā lays down the subordinate limbs (*upāṅgas*) : Chandas, Bhāṣā, Dharma, Mīmāṁsā, Nyāya and Tarka. These subordinate limbs remind one of the well-known statement in the Yājñavalkya Smṛti, 1. 3 :

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

The next sūtra in the kaṇḍikā mentions the names of eighteen Pariśiṣṭas with Pratijñā as the third one.

Kaṇḍikās 11–14 mention the Upavedas of the four Vedas. The concept of the Upavedas entertained by the Pariśiṣṭakāra is very wide. The Upavedas of the Ṛgveda cover all the mantras aimed at the praise of Devas, Ṛṣis, Pitṛs, and Manuṣyas, all utterances in the form of the various sūtras, ślokas, metres, prose and poetry recognised by the learned, and Prayājas and Anūyājas in all sacrifices. The Upavedas of the Yajurveda cover all actions such as the accomplishments of horse and other sacrificial animals, sprinkling with water over the objects in certain ways, cutting, baking and cooking, arrangements for food and drink, observation of the rules for purity, measurements of directions and all such things. The Upavedas of the Sāmaveda cover the functionings of all musical instruments, dance and music, Sāman-chanting, sweet words, sweet smile and all such things. The Upavedas of the Atharvaveda cover the training of an elephant, medical practices, portents, pacificatory and welfare rites and exhorcistic charms. After kaṇḍikā fourteen, there are five verses — two of them in classical metres. The verses lay down :

(1) That Brāhmaṇa commands respect who is a householder, with peaceful mind, engaged in six duties (learning, teaching, performing and causing to be performed a sacrifice, giving and receiving a gift), of a clear character, sympathetic and truthful.

(2) Such Brāhmaṇas as are born in a high family, are of a good fame, attached to Vedic studies, modest and pious, prosperous, fearless, void of avarice become fit to enter at last ten assemblies.

(3) Adhvaryu's entire function is that which covers seventyfour Ekāha sacrifices, thirtyeight Ahīna sacrifices, seventy-seven sattras, seventy other Soma-sacrifices and twentyone Haviṣ-sacrifices.

(4) An expert Adhvaryu is one who knows the six divisions : mantra, brāhmaṇa, kalpa, sāman, yajus and ṛks.

(5) The expert in sacrificial ritual-practices is one who is aware of the mantra, kalpa, pada, pāda and employment, who knows verbal root, noun, number and cases and also the parvan, month, lunar mansion and the movement of the sun.

The last sūtra repeats the opening sentence and ends with the words *vṛddham vṛddhiḥ* with which each chapter of the Prātiśākhya ends.

This Pratijñā text is of a complex character. It covers many subjects : the area inhabited by brāhmaṇas, Kṛṣṇa and Śukla Yajus, recensions of Śukla Yajus, contents of the Mādhyaṁdina Saṁhitā and Śatapatha Brāhmaṇa, definitions of Mantra and Brāhmaṇa, Ṣaḍaṅgas, Upāṅgas and Upavedas. Some of these are covered by other Pariśiṣṭas like Caraṇavyūha. Definitions of technical terms are loose. The word *vipra* is used to denote a Brāhmaṇa text. Classical metres have been employed. There is grammatical looseness. All this indicates an inferior standard. No commentator of any Śukla Yajus text seems to have cited any sūtra from this text.

In consideration of the character of this Pariśiṣṭa, we cannot claim any high antiquity for it. As already seen, there is an enquiry about Adhvaryus in the second kaṇḍikā. In the reply it is said that they are the Carakas, i. e. the Kṛṣṇa Yajurvedins. The next (5th) sūtra says that, 'their eightysix schools have been mentioned in the sūtra' (*teṣāṁ ṣaḍaśītir bhedāḥ sūtra-vyākhyātāḥ*). The eightysix schools belong to different recensions of Kṛṣṇa Yajurveda. The Sūtra-texts belonging to these schools nowhere mention the names of those eightysix schools. It is the

Caraṇavyūha, the fifth Pariśiṣṭa, which in the second khaṇḍa registers the names of the eightysix schools, beginning with *yajurvedasya ṣaḍaśitir bhedā bhavanti*. I am therefore inclined to think that by the word *sūtravyākhyātāḥ*, the Pariśiṣṭakāra meant the Caraṇavyūha. If this surmise is acceptable, it follows that the present Pratijñā text wes composed later than the Caraṇavyūha. The manuscript of this text, Acc. No. 12011 in the Oriental Institute, Boroda is dated Saṁvat 1723. So the Pariśiṣṭa was composed at least before that date.

The *Tṛtīyapratijñāpariśiṣṭasūtram* attributed to Kātyāyana and provided with a Sanskrit commentary *Pradīpa* by Annasastri Vare was published at Nasik in 1944 A D. It comprises thirtysix kaṇḍikās. On comparing this text with the Baroda manuscript of Pratijñā II, it is found that kaṇḍikās 1–4, 19, and 22–37 are generally identical with the Baroda manuscript. The remaining portion is identical with the Kratusaṁkhyā Pariśiṣṭa. Vare Sastri has not given any information about the manuscript on which his text was based. A comparison of the Baroda manuscript with the corresponding portions in the printed book shows that the kaṇḍikā-extents do not agree at many places, and the text also differs at many places. There is a difference in the names of Vājasaneya recensions in the opening part and in the verses in the ending part. It is not easy to understand as to how the entire Kratusaṁkhyā Pariśiṣṭa came to be inserted inbetween the Pariśiṣṭa text.

A new critical edition of Pratijñā II based on the Baroda manuscript needs to be published.

Caraṇavyūha

Caraṇavyūha is the fifth in the order of Pariśiṣṭas. It is ascribed to Kātyāyana. It is in prose and comprises five khaṇḍas : Ārca, Yājuṣa, Sāma, Ātharvaṇa and Caturvedaparicāyaka. The first khaṇḍa which gives information about the Ṛgveda mentions eightfold recitation : Carcā, Śrāvaka, Carcaka, Śravaṇīyapāra, Kramapāra, Kramapada, Kramajaṭā and Kramadaṇḍa. The Ṛgveda

has five recensions : Śākala, Bāṣkala, Āśvalāyana, Śāṅkhāyana and Māṇḍūkāyana. Both the enumerations of sixtyfour Adhyāyas and ten Maṇḍalas have been recorded and the numbers of Ṛks and the Vargas in the Adhyāya enumeration have been mentioned too.

The Yājuṣa khaṇḍa begins with the enumeration of eightysix recensions of the Kṛṣṇa Yajurveda. The Taittirīyas have been divided into two groups : Aukheya and Khāṇḍikeya. The Khāṇḍikeyas have been subdivided as Bhāradvāja, Āpastamba, Baudhāyana, Satyāṣāḍha and Śāṭyāyana. The author is not aware of the Vādhūla and Vaikhānasa schools and wrongly includes Śāṭyāyana among the Taittirīyakas.

The author then gives information about his own Śukla Yajurveda. Having given the names of the fifteen recensions, he informs that in the Vājasaneya Saṁhitā, there are one thousand and nine hundred Ṛks and the remaining are the Yajus. Further he informs that in the Mādhyaṁdina Saṁhitā there are one thousand nine hundred and seventyfive kaṇḍikās. He then mentions the fourteen kāṇḍas of the Śatapatha Brāhmaṇa, Mantra, Pada, Krama, and eight Vikṛtis succeeding the Krama text, Kātyāyana Śrautasūtra and Pāraskara Gṛhyasūtra. Next he gives the list of eighteen Pariśiṣṭas and other ancillary texts. In his opinion, the fullfledged Adhvaryu is one who is aware of the six parts, namely, ancillary texts, Brāhmaṇa, Kalpa, Sāmans, Yajus and Ṛks. Thus he states that the Adhvaryu is expected to know not only his own Veda thoroughly but also its relation to the Sāmans and the Ṛks in the rituals.

Patañjali in his Mahābhāṣya has said that the Sāmaveda has a thousand 'ways' (*vartman*). The author of the Caraṇavyūha understands it as a thousand *bheda*, that is, schools. He explains the loss of most of these by a legend that Indra killed those who were studying the Veda on the days on which this study was prohibited. It would be reasonable to understand Sāman-chants by the word *vartman*. The word *sahasra* may not be taken in a literal sense; it means a very large number. And indeed the Sāman-chants are numerous. The author gives the names of seven

schools of the Rāṇāyanīyas among whom there are the Kauthumas. Again he mentions six branches of the Kauthumas among whom the Jaiminīyas are mentioned. It seems the author is speaking about the Vedic recensions and schools by hear-say; he does not possess reliable knowledge of certain things. He writes only about such schools as were living in his time. At present, we know three recenssions of the Sāmaveda : Kauthuma, Rāṇāyanīya and Jaiminīya.

In the fifth khaṇḍa he speaks about the nine recensions of the Atharvaveda. He has given the first place to the Pippalāda and the second to the Śaunaka recension. Having mentioned the five Kalpas, he says that each Kalpa has certain Pariśiṣṭas. Finally he mentions the Upavedas : Āyurveda of the Ṛgveda, Dhanurveda of the Yajurveda, Gandharvaveda of the Sāmaveda and Sthāpatya-veda of the Atharvaveda.

In the fifth khaṇḍa the author has given the form, colour and expanse of each Veda.

The Caraṇavyūha, even though it aspires to give information on the various Vedic schools and their literature, cannot be said to be giving adequate and correct information on that topic. From its appearance it cannot be said to be an old text. But the most important thing is that it does not represent a secure tradition even though many manuscripts of the text are available in India and outside. Firstly, there are two rather different versions of the text : one belonging to the Yajurveda and the other to the Atharvaveda. The text under discussion is of course the one belonging to the Yajurveda. Even in the Yajurveda version there are great variations, so much so that it is impossible to arrive at the origipal text as composed by the author whoever he may be, whatever be his standard and wherever he might have lived. Certain Purāṇas have recorded information about the Vedic schools and their literature as they possessed in their period. It seems that the level of information at the hand of the author of the Caraṇavyūha is lower than that of the Purāṇas.

A few editions of the Yajurveda version of the Caraṇavyūha have appeared in India and outside. It was A. Weber who first edited this text in the first half of the ninteenth century A. D. In 1889 A. D. R. Simon published his study of the Vedic schools (*Beiträge zur Kenntnis der vedischen Schulen*) which he had based on the introduction written by Rāmakṛṣṇa to his commentary on the Pāraskara Gṛhyasūtra. In 1906 A. D. Wilhelm Siegling published his critical edition of Yajurveda Caraṇavyūha with Mahīdāsa's bhāṣya with an enlightening introduction. He studied a large number of manuscripts very carefully. He has drawn attention to an important fact : the manuscripts of the Caraṇavyūha are so spoilt that it is very difficult to discern as to which is the text and which is the bhāṣya. I am led to believe that the list of Pariśiṣṭas as given in the Caraṇavyūha might have formed part of those portions which really belonged to the bhāṣya. If it is claimed to be a part of the text, how can it be that the author incorporated the name of his own treatise along with the names of the other Pariśiṣṭas ? The same thing can be said about the Pariśiṣṭas of the Atharvaveda. The Caraṇavyūha Pariśiṣṭa XLIX gives a list of seventytwo Pariśiṣṭas among which the name of the Caraṇavyūha itself is incorporated. I may quote here the editors of the Pariśiṣṭas : "We feel no hesitation in declaring that a perfect text of the Pariśiṣṭas is at present unattainable" (Preface, p. 1, *The Pariśiṣṭas of the Atharvaveda*, Leipzig, 1903).

Siegling has stated as a result of his critical study that there are three recensions of the text of the Caraṇavyūha of the Yajurveda which are interrelated. He has also studied the working of these recensions in formulating the disturbed text as it is available in the manuscripts. He has pointed out that certain manuscripts have assigned the authorship to Śaunaka and some others to Kātyāyana. Some years back Shri R. R. Ayacit published in 1954 his edition of Caraṇavyūha with Mahīdāsa's bhāṣya together with a Marathi translation of both. Even though the edition has made a good effort in presenting information of all the Vedas, his edition cannot be said to be scientifically prepared. Whatever may be the limits, a good edition accomodating uptodate research needs to be published.

Anuvākasaṁkhyā

Anuvākasaṁkhyā is the fourth among the eighteen Pariśiṣṭas. As the title indicates, it enumerates the Anuvākas in the Mādhyaṁdina Saṁhitā. An Anuvāka comprises one or more Kaṇḍikās, and an Adhyāya comprises a number of Anuvākas. The old tradition recognises the Anuvāka category. The Pariśiṣṭa begins :

अथानुवाकान् वक्ष्यामि ब्रह्मणा निर्मितान् पुरा ।
शिष्याणामुपदेशाय यज्ञसंस्कार एव च ॥
विप्राणां यज्ञकालेषु जपहोमार्चनादिषु ॥ १ ॥

Thus the Anuvāka category is used in imparting instructions to pupils, in sacrificial rituals, in domestic rites and in religious functions like Japa, offerings and worship. Sometimes the KātyŚS prescribes a rite involving the recitation in terms of Anuvāka. Thus, KātyŚS XIV. 5. 23-24 prescribes : वास्सप्रेण च दिवस्परीत्येकादशभिरनुवाकैनैके । In Agnicayana, the praying is done with eleven verses beginning with *divas pari* (VS. XII. 18–28); according to some teachers one should pray with the entire Anuvāka (VS XII. 18-29). Mahīdhara prescribes the murmuring of the two Anuvākas beginning with *udīratām* (VS XIV. 49–61; 62–71) while the Brahmins are eating food at śrāddha, When ritualistic employment is the main purpose of the Yajus Saṁhitā, and the employment requires the knowledge of the Anuvākas, it is essential that in any printed text of the Vājasaneya Saṁhitā the Anuvāka nnmber should be indicated. The present editions generally mark only the Adhyāya and the Kaṇḍikā.

The Anuvākasaṁkhyā Pariśiṣṭa closely goes along the text of the Mādhyaṁdina Saṁhitā chapter by chapter and Anuvāka by Anuvāka. Each sūtra mentions the number of Kaṇḍikās in each Anuvāka by referring to the Pratīkas of the Kaṇḍikās, and at the end gives the total of Anuvākas and Kaṇḍikās in each Adhyāya. The following is an example :

इषे त्वैका वसोः पवित्रं तिस्रोऽग्ने व्रतपते सप्त पवित्रे स्थो द्वे शर्मासि तिस्रो धृष्टिरसि शर्मासि द्विकौ देवस्य त्वा तिस्रो देवस्य त्वा पञ्च प्रत्युष्टं रक्षस्तिस्रो दशैकत्रिंशत् ॥ १ ॥

The meaning is : " One Kaṇḍikā beginning with इषे त्वा (makes the first Anuvāka). Three Kaṇḍikās beginning with वसोः पवित्रम् (make the second). Seven Kaṇḍikās beginning with अग्ने व्रतपते (make the third). Two Kaṇḍikās beginning with पवित्रे स्थः (make the fourth). Three Kaṇḍikās beginning with शर्मासि (make the fifth). Two Kaṇḍikās beginning with धृष्टिरसि (make the sixth). Two Kaṇḍikās beginning with शर्मासि (make the seventh). Three Kaṇḍikās beginning with देवस्य त्वा (make the eight). Five Kaṇḍikās beginning with देवस्य त्वा (make the ninth). Three Kaṇḍikās beginning with प्रत्युष्टꣳ रक्षः (make the tenth). Thus, there are ten Anuvākas and a total of thirtyone Kaṇḍikās in chapter one ".

In the Mādhyaṁdina Saṁhitā there are 303 Anuvākas and 1975 Kaṇḍikās. Their sub-division is as follows :

Adhyāaas		*Anuvākas*
1–10		119
11–18	(citi)	67
19–21	(Sautrāmaṇī)	22
22–25	(Aśvamedha)	49
26–35	(Khiln = part of Aśvamedha Puruṣamedha, Sarvamedha and Pitṛmedha)	35
36–40	(Śukriya = Pravargya)	11
Total : 40		303

There is no direct evidence to fix the date of this Pariśiṣṭa. It may have been composed in the medieval period.

Ṛgyajuṣa

Ṛgyajuṣa is the eighth Pariśiṣṭa in the traditional order. It is composed in sūtra-style. At the beginning there are six kārikās laying down the Paribhāṣā. The number of sūtras, the main part, is forty corresponding to the forty Adhyāyas of the Mādhyaṁdina Saṁhitā, and twelve kārikās at the end. In the Paribhāṣā the character of Ṛk and Yajus in the Saṁhitā-text is

defined. On account of the ritualistic character of the Saṁhitā, the Ṛks are many times joined to the Yajus. The Yajus formulas attached to Ṛks are called as *ādiṣṭa* Yajus. There are besides, separate Yajus and separate Ṛks. The Ṛks and Yajus in each Adhyāya have been registered. The method will be understood from the following sūtra recording the Ṛks and Yajus from the second Adhyāya :

वीतिहोत्रमित्येषा ते अग्न इति मरुतां पृषतीरिति च यं परिधिमिति यजुरन्ताऽग्नेः प्रियमिति यजुः सꣳस्रवभागा इति तद्वत् स्वाहा वाडिति यजुर्देवा गातुविद इति द्वे सं वर्चसेत्येका ये रूपाण्याधत्तेति द्विशो द्वितीये ॥ २ ॥

The meaning is : "वीतिहोत्रम् — (is a Ṛk 4th), एषा ते अग्ने (is a Ṛk 14th), मरुतां पृषतीः (is a Ṛk 16th, coming at the end of the Yajus वसुभ्यस्त्वा ... ते), यं परिधिम् (is a Ṛk 17th), followed by the Yajus अग्नेः प्रियम्, सꣳस्रवभागा is likewise (a Ṛk 18th followed by) the Yajus स्वाहा वाट् देवा गातुविदः following the Yajus वेदोऽसि and the subsequent ones are two (Ṛks 21st and 22nd), सं वर्चसा is a single Ṛk, ये रूपाणि and आ धत्त are double (Ṛks 30–31 and 33–34) (these are the Ṛks and the Yajus) in the second Adhyāya".

The Pariśiṣṭa enumerates 1900 Ṛks and 8818 syllables of Yajus in the Saṁhitā. While in the twentyfirst Kaṇḍikā the author has used the specific term *praiṣa* [इमं म इत्यष्टाविꣳशतिर्ऋचः प्राक् प्रैषेभ्यः ... etc.] in the twentyeighth he uses the general term Yajus होता यक्षदित्यध्यायमारभ्याऽन्तं यजूꣳष्येव].

The purpose of this Pariśiṣṭa is the preservation of the text-tradition. Its composition might have taken place in the medieval period.

Prātiśākhya (*Pārṣada*)

The Śuklayajuḥprātiśākhya, otherwise known as the Pārṣada, is the ninth Pariśiṣṭa according to the tradition. This Prātiśākhya, like those belonging to the other Vedas, is closely studied by those who are interested in Vedic philology and linguistics. The study of this Prātiśākhya is essential for the faultless pronunciation of the Saṁhitā and other texts. Composed in sūtra-style, it has eight

Adhyāyas. The first Adhyāya deals with Saṁjñās and Paribhāṣās and makes preliminary remarks. The second Adhyāya deals with the accents. Adhyāyas three to five discuss the Saṁskāras, that is, loss, addition, alteration and constancy of letters. Adhyāya VI discusses the accent of the verb in a sentence. Adhyāya VII discusses the position of the final letters with *iti* and repetition with *iti* interposed. Adhyāya VIII gives a table of vowels and consonants. This last Adhyāya is of course a later addition.

There are five commentaries on this text : 1 Mātṛmoda bhāṣya by Uvaṭa, 2 Padārthaprakāśa bhāṣya by Anantabhaṭṭa, 3 Jyotsnā Vṛtti by Ramachandra Pandita, son of Siddheshwar (Saṁvat 1737), 4 Prātiśākhyadīpikā by Ramagnihotrin, and 5 Prātiśākhyavivaraṇa (anonymous). Ramachandra Pandita in his Jyotsnā has changed the order of the entire text according to his own convenience; he has even omitted certain sūtras.

The Prātiśākhya was probably composed in the third century B. C. It is attributed to Kātyāyana. Identity of names hardly serves any purpose of deciding the authorship of any text. Kātyāyana, the author of the Śrautasūtra was different from the author of the Prātiśākhya. Kātyāyana, the author of the Vārttikas on Pāṇini's Aṣṭādhyāyī, was most probably the author of the Prātiśākhya.

Sarvānukrama

This text which is ascribed to Kātyāyana records the Ṛṣis, Devatās and Chandas of the mantras in the Mādhyaṁdina Vājasaneyaka Yajurvedāmnāya together with the Khila and Śukriya portions. One should not recite, teach, murmur, offer, perform or cause to be performed a yāga without the knowledge of these. In each of the forty Adhyāyas the author has recorded the Ṛṣis, Devatās and Chandas of the mantras from each Adhyāya of the Saṁhitā-text. The conception of attributing Ṛṣis, Devatās and Chandas is stretched further. The metres, the mantragaṇas and various sacrifices have Devatās. Finally the metres have been enumerated and the subdivisions of each metre are also related.

There are commentaries on the Sūtra-text by Devayājñika and Holira. The text may belong to the old period.

Yājñavalkyaśikṣā

This text which comprises kārikās begins with *athātas traivarṇyalakṣaṇaṁ vyākhyāsyāmaḥ*. The author first describes the characters, Ṛṣis, metres, divinities locations of the accents, Udātta, Anudātta and Svarita. He then correlates these three accents with the seven notes in the Gāndharvaveda. Measurements of time (mātrā) relating to the accents are laid down. The text mentions the name of Yājñavalkya as the instructor of the characters etc. of the accents. The rules for learning the Veda and also for the movements of the hand are then laid down. The variety of speeds in recitation is described. The defects in learning are also pointed out. The relation between the Saṁhitā-text and the Pada-text has been discussed. Castes and genders of vowels and consonants have been noted. The fourfold euphonic combination has been discussed. The author has tried to make the dry subject of the Vedic recitation lively and interesting by employing poetical devices. Along with the pronunciation of syllables that of the *raṅga* has been discussed. Seven types of conjunction have been described, comparing them with various substances.

The text belongs to the old period. There are other Śikṣā-texts also.

IV. Pariśiṣṭas discussing the Śrauta Rituals

Yūpalakṣaṇa

The tradition counts the Yūpalakṣaṇa Pariśiṣṭa to be the first. It is a small composition comprising only twentysix kārikās. In imitation of the four castes of the society, the trees, which are to be cut for the purpose of fashioning the sacrificial post, have been classified.

One should select a tree which is grown on level ground in the region not inhabited by human beings. It should be soft and

should have many leaves. One should avoid a tree which grows in a valley or on a precipice, or on the top of a hill or on the the bank of a river. It should not have wrinkles around it. The text reads : *vallībhir veṣṭitāś caiva. Vallī* means a creeper. The reading requires to be changed to *valībhir*. MānŚS VIII. 12. 2 reads : *vallyāveṣṭitaḥ* as emended by the editor. The reading found in all the manuscripts is *valyā veṣṭituḥ* which is the correct reading. The tree should not be one pierced by a rhinoceros. The text is : *khaḍgair vinihatāś ca ye.* Here *khaḍga* does not mean a sword. It should neither be hollow nor decayed. There should be no nests of birds on it. It should not be worn out. It should not be such as is used for a vehicle carrying a dead body. When cut, it should not have a circle of yellow or reddish or blue or brown or black or white or gray thread on the stump of the trunk. It should not be with circumference reducing upwards. It should not be ईṇākṛti. The word is obscure, which might be a corrupt form. Is it *kṣīṇākṛti* ? It should not be bent like a bow. It should not be sloping downwards (*viparyasta*), should not be with a dried tip and should not be bent in the middle. At the cutting, the tree should not fall down towards the south. While being cut, the tree should not rise up towards the north-west. The sacrificial post generally has eight corners. The edges of the corners may be spoilt in the course of cutting. In that case, the sacrificer would meet with a specific calamity at the loss of a specific edge. The details given in this Pariśiṣṭa are absent in the KātyŚS.

A similar description of a sacrificial post is found in MānŚS VIII. 12–13. The composition of the Pariśiṣṭa in kārikās would indicate the medieval period of its origin.

Chāgalakṣaṇa

The Chāgalakṣaṇa Pariśiṣṭa which is the second according to the tradition is a small one, comprising eighteen kārikās. Characteristics of a goat suitable as well as unsuitable for a sacrifice are laid down herein. These details are not found in the KātyŚS. A goat should be wholly reddish. Optionally its red colour may be mixed with one or two other colours. A goat which has a

white face and black neck is the best one. A goat with reddish horns having the length of four fingerbreadths is a worthy one. A fierce-looking goat, a short one, and a female goat which miscarries may be procured even at a cost of a thousand coins. A goat having a white circle on the right side fulfils all desires. A goat which is black and white on the back leads to the defeat of the enemy. A good goat has long legs, high shoulders and high head and also six curls. Or, it has less semen and a big belly. It should be soft having the colour in the regular direction (? *anulomavarṇa*), with red ears and of the colour of blossom (*puṣpavarṇa*). One should leave away a goat having the colour of parched grains, the colour of blossom, white head, suffering from the ear-disease (*plīhakarṇa*), like a tortoise, having white ears or is without ears. One should also leave away a goat which is blue, has seven hoofs, defective limbs or short ears. A goat should not have three legs of the same colour and the fourth of a different one. One should select a goat which is black, or has black front side or black legs. The Pariśiṣṭakāra says that a *pannada* goat does not mean a goat without teeth or without horns. A goat which has a masculine name (? *prapunnāmada*) is called *pannda*. KātyŚS V. 3. 19 describes the goat in an animal-sacrifice as *pannadam avyaṅgam*. The word *pannadam* is generally explained as "one whose teeth are fallen out". One should avoid in a sacrifice a goat which is full grown, white, with reduced virile power and which drinks water with three limbs (mouth and two ears).

The Pariśiṣṭakāra concludes that the Adhvaryu should proceed with the performance of the sacrifice after having known the signs of a goat and the sacrificial post.

The Chāgalakṣaṇa Pariśiṣṭa, being composed in kārikās, can hardly be said to have belonged to an old period. Traditionally, the Chāgalakṣaṇa Pariśiṣṭa follows the Yūpalakṣaṇa. Their subjects are allied. Both are composed in kārikās. As noted above, the author of the Chāgalakṣaṇa mentions in the last kārikā the animal and the sacrificial post together. It is therefore probable that these two Pariśiṣias had a common author.

Kūrmalakṣaṇa

Kūrmalakṣaṇa is the eighteenth, that is, the last Pariśiṣṭa enumerated according to the tradition. It comprises ten kārikās. A tortoise is prescribed to be placed on the ground ceremonially prepared for the piling up of the fire-altar. Other things are also placed and burnt bricks are piled over them in five layers. Mantras, Brāhmaṇa and Kalpa (=KātyŚS) form the authority for the laying down of the tortoise. If any deficiency occurs in laying it, the present Pariśiṣṭa prescribes an expiation rite, namely, the offering of clarified butter with the Gāyatrī verse uttered 1008 times. A male tortoise has white feet whereas the female one has red feet. The male tortoise moves by the right, the female one by the left. A female tortoise has red or white or black stomach which is round. It is unsuitable for the fire-altar. A male tortoise is variegated, with broad neck and white stomach. This is preferred. A male tortoise is round while a female one is oblong. If a tortoise falls down while being laid down, the Adhvaryu is required to offer an oblation by way of expiation. If a tortoise does not become available, a cake should be placed in its place.

The incidental rites prescribed in this Pariśiṣṭa have no authority in the Brāhmaṇa or the Śrautasūtra. This fact and the composition in kārikās indicate the late date of this Pariśiṣṭa. It belongs to the medieval period. Its name has similarity with the two Pariśiṣṭas, namely, Yūpalakṣaṇa and Chāgalakṣaṇa. It is possible that all the three Pariśiṣṭas might have been composed at one and the same time by one and the same author.

The Śulbasūtra

The Śulbasūtra is the seventh among the Pariśiṣṭas. It is available in several editions. Chapters I and II together with Rama Vajapeyin's commentary and partly translated in English by Thibaut were published in the Journal *Pandit*, New Series IV, Benaers, 1882. Other editions are : edited by Vidyadhar Gaud with his own commentary and illustrations, Benares, 1928; edited by Gopalsastri Nene together with Karka's bhāṣya and the Vṛtti

by Mahīdhara, Benares, 1936; published together with Marathi translation by R. P. Kulkarni, in *Chār Śulbasūtreñ*, Bombay, 1978.

Śulba means a cord. A Śulbasūtra lays down the rules for measuring by means of a cord the various altars and fire-places. Śulbasūtras are related to the Śrautasūtras belonging to the Yajurveda. The Śulbasūtra of the Śukla Yajurveda is attached to the KātyŚS, hence, ascribed to Kātyāyana. It is smaller than the other ones. It is divided into six Kaṇḍikās which comprise 103 sūtras in all. The first Kaṇḍikā lays down the rules of defining the directions by means of sunlight and a pin. The second Kaṇḍikā records the measurements of the various altars and the geometrical constructions for measuring them. The third gives the geometrical constructions for obtaining a square having an area equal to that obtained by totalling or subtracting the areas of rectangles having equal or unequal areas. The fourth Kaṇḍikā explains the rules for measuring the Kāmya Citis such as Praūga, Ubhayataḥ Praūga, Droṇa and Rathacakra. The fifth Kaṇḍikā expounds four methods of extending the area of the basic Agniciti ($7\frac{1}{2}$ square Puruṣas) by the area of one square Puruṣa. The sixth Kaṇḍikā gives two more methods. It also expounds the erection of eleven sacrificial posts (*ekādaśinī*).

This Pariśiṣṭa belongs to the old period even though it may have been composed later than the other Śulbasūtras.

Hautrika

The Hautrika is the sixteenth Pariśiṣṭa according to the tradition. Composed in sūtra-style, it is divided into 5 Adhyāyas. Each Adhyāya is divided into Kaṇḍikās and each Kaṇḍikā into sūtras. The Pariśiṣṭa is furnished with Karka's bhāṣya. The word 'Hautrika' is derived from *hautra* according to Pāṇini V. 2. 115 and means, "That which possesses the *hautra*".

The first Adhyāya lays down the Hautra for Darśapūrṇamāsa. The second Adhyāya covers the Hautra for many rituals : Punarādheya, Prāyaścitteṣṭis, Āgrayaṇa, Traidhātavīyeṣṭi, Anvārambhaṇīyeṣṭi and Kāmyeṣṭis. The Hautra for the Cāturmāsyas is laid

down in the third Adhyāya. The fourth Adhyāya contains the Hautra for the Paśubandha. Kaṇḍikās 1–3 of the fifth Adhyāya record the Puronuvākyā-yājyās for the optional animal-sacrifices. Kaṇḍikā 4 lays down the directions to be observed by the Hotṛ in his utterances. Kaṇḍikā 5 speaks about the different tones to be adopted for the recitation in the various stages of a Soma-sacrifice. This last Kaṇḍikā comprising only nine sūtras is obviously a later addition, firstly because it deals with the Hotṛ's recitations in a Soma-sacrifice — a subject which is really speaking outside the scope of the Pariśiṣṭa; secondly because Karka has not commented on this portion.

The only Hautra contained in the Vājasaneya Saṁhitā (M.) is that for the Sautrāmaṇī in chapters 21, 22 and 28. The Śatapatha Brāhmaṇa has references to the Hautra for the Darśa-Pūrṇamāsa, certain pre-Soma rites and also Sautrāmaṇī. Following the directions in the KātyŚS, the Hautrika has prescribed the Hautra for pre-Soma sacrifices and also for the Sautrāmaṇī to some extent.

The composition of the Hautrika may be said to have taken place at the same time ast hat of KātyŚS, as discussed by me in the Introduction to my edition (cf. *Hautrika*, Intro., pp. xxxiv–xxxvi).

Mūlyādhyāya

Traditionally Mūlyādhyāya is the twelfth Pariśiṣṭa comprising seven kārikās. It presents a table of items which have been prescribed to be given as regular and extra Dakṣiṇās. The conversions of these Dakṣiṇās into coins have been recorded at the same time. The table given in the Pariśiṣṭa is as follows :—

	Kārṣāpaṇas or *Paṇas*		*Kārṣāpaṇas* or *Paṇas*
Go	: 32	Vara	: 4
Vṛṣa	: 6	Anaḍuh	: 8
Dhenu	: 10	Aśva	: 15

	Kārṣāpaṇas or *Paṇas*		*Kārṣāpaṇas* or *Paṇas*
Hiraṇya	: ५	Vastra	: 1
Chāga	: 8	Avi	: 12
Vṛṣalī	: 50	Niṣka	: 50
Gaja	: 500	Dolā	: 5
Ratha	: 6	Paṣṭhauhī	: 20
Prathamja go	: 20	Punarutsṛṣṭa	: 20
Āgnidha Aja	: 20	Gṛha	: 8

'Go' means a cow in general. 'Vara' means a 'boon'. 'Vṛṣa' means a bull and 'Anaḍuh' is an ox. It is noteworthy, that an ox is regarded as higher than a bull. 'Dhenu' means a milch-cow. It is not known why 'Dhenu' is deemed lower than 'go'. 'Avi', sheep, is deemed better than 'Chāga', probably because a sheep yields fleece. Niṣka was a gold coin; therefore its value in Paṇas was reasonable. 'Dolā' means a swing. The value fixed for a 'Ratha' (chariot) was really trifling. '*Prathamajo gauḥ*' was a bull born first in the year among the cattle of a land-lord. 'Āgnīdha Aja' was a male goat given as the Dakṣiṇā to the Āgnīdhra priest in a Soma-sacrifice. The value of a horse fixed at eight kārṣāpaṇas does not seem to be justifiable.

While registering the values of different items as noted above, the author has warned that one should, if possible, fix a higher value, never a lower one. The author has used the words *paṇa* and *kārṣāpaṇa* as of identical value. Kauṭilya has used the word *paṇa* in his Arthaśāstra. Kārṣāpaṇa or paṇa was both a silver and a copper coin. The author has used the word to denote a silver coin. A kārṣāpaṇa was equal to sixteen māṣas. According to Mitākṣarā on YājñSm (I. 394) and Kātyāyana-smṛti it was equal to twenty māṣas.

This evaluation of Dakṣiṇā items seems to have been evolved some time in the medieval period, as the kārikā composition also suggests.

Iṣṭakāpūraṇa

Traditionally, Iṣṭakāpūraṇa is the tenth Pariśiṣṭa. It deals with the laying down of certain bricks of the fire-altar. It is composed of sūtras divided into ten Kaṇḍikās, the last one being in kārikās. There are three commentaries on this Pariśiṣṭa : by Karka, Devayājñika and Ramachandra Vajapeyin.

The opening sūtra of the Pariśiṣṭa runs :

अथातः सुपर्णचित्यस्याग्नेः कात्यायसूत्रशेषमृजुपक्षस्यानुव्याख्यास्यामः ।

"We shall explain the remaining part of the Kātyāyana Śrauta-sūtra pertaining to the fire-altar named Suparṇaciti having straight wings." In his commentary on this sūtra Devayājñika has explained the purpose of Iṣṭakāpūraṇa Pariśiṣṭa. The author of the KātyŚS has not exhaustively laid down the rituals of Agnicayana. Several optional fire-altars have been mentioned in the KātyŚS. No details have been given anywhere. The present Pariśiṣṭa has also not touched them. It concerns itself only with the Suparṇaciti with straight wings, which is the basic fire-altar. Even though the KātyŚS has prescribed the piling up of this fire-altar, certain topics have remained unexplained. For a complete understanding of the Suparṇaciti ritual, the author of the Pariśiṣṭa has proposed to fill in the blanks. Thus the KātyŚS has prescribed the laying down of Yajuṣmatī bricks and Lokaṁpṛṇā bricks in a general manner. The author has, however, left out many details as to the names, numbers and locations of these bricks. The Pariśiṣṭa aims at supplying these details.

In the first Kaṇḍikā it gives information about the patterns and measurements. These details are not given in the Kātyāyana Śulbasūtra; they are presumed. In the second Kaṇḍikā such details of the Yajuṣmatī bricks as are somehow left out in the KātyŚS have been given. In a fire-altar, a very large number of bricks

falls under the category of Lokaṁpṛṇā bricks. Even though they are to be piled up with one and the same mantra beginning with *lokaṁ pṛṇa chidraṁ pṛṇa* ..., they are of different patterns and are to be piled up at suitable places. The third Kaṇḍikā supplies the details of all such bricks to be piled up in the first layer. Devayājñika has in his commentary given the numbers of Lokaṁpṛṇā bricks of various patterns. The author continues the subject in the fourth Kaṇḍikā and gives details about the Lokaṁpṛṇā bricks to be piled up in the second layer. Generally the bricks in the first, third and fifth layers are to be piled up in a similar manner. Those in the second and fourth layers are also to be piled up in a similar manner, Even then there are certain exceptions. In the fifth Kaṇḍikā the author has recorded the variations in the piling up of the Lokaṁpṛṇā bricks in the third layer as compared with those in the first layer.

Virāj bricks are laid down in the middle of the Asapatnī bricks in the fifth layer. Their details are given in the seventh Kaṇḍikā. Details of bricks to be laid down for the Dhiṣṇya mounds are given in the eighth Kaṇḍikā. In the ninth Kaṇḍikā the author has taken stock of all patterns of bricks together with their numbers. The tenth Kaṇḍikā which is composed in kārikās provides a register of Yajuṣmatī bricks citi-wise and puruṣa-wise. The last kārikā gives the total number of bricks employed in the Suparṇa-citi, namely 11, 170.

The KātyŚS belongs to that group of the Śrautasūtras which were composed in the latest period. The Iṣṭakāpūraṇa Pariśiṣṭa which fills in the blanks of the piling up of bricks and is composed in sūtra-style, might have been composed not much later than the KātyŚS. The fact that commentators like Karka have written commentaries on it adds to its authority. Karka lived in the eleventh century A. D. So the Pariśiṣṭa must have been composed still earlier. The tenth Kaṇḍikā which has recorded some information for the convenience of the Adhvaryu, which contains nothing new and which is composed in kārikās might have been added at a still later date.

Pravarādhyāya

Pravarādhyāya is the eleventh Pariśiṣṭa in the old order. It provides the lists of Gotras and Pravaras. The Paribhāṣā is given in the first Kāṇḍa comprising nine kārikās. Then follow the Kāṇḍas mentioning the Gotras and Pravaras of the seven Ṛṣis, namely, Bhṛgu, Aṅgiras, Viśvāmitra, Vasiṣṭha, Kaśyapa, Atri and Agasti. In each of these Kāṇḍas, the list of sub-gotras is first given with the note that marriages do not take place within themselves. Then the Pravaras of the main Gotras are given. The Paribhāṣā says that the number of Pravaras is either one or two or three or five.

The Pravarasūtras are closely related to the Śrautasūtras because the Pravaras are related to the Śrauta ritual. In the Full-moon and the New-moon sacrifices the names of Pravara-Ṛṣis of the sacrificer are to be pronounced first by the Hotṛ and then by the Adhvaryu. The names to be pronounced by the Hotṛ are in the vocative case and those to be pronounced by the Adhvaryu are suffixed with *-vat*. This is done in the rite called Hotṛ-pravaraṇa, choosing of the Hotṛ which takes place prior to the principal offering. The Pravaras are the names of Ṛṣis, the seers of mantras, beginning with the Gotra Ṛṣi.

There are two classes of Bhārgavas : Jāmadagnya and Ajāmadagnya. The total number of sub-groups is twelve.

Aṅgirases are of three classes : Gautama, Bharadvāja and Kevala. The total number of sub-groups is seventeen.

Viśvāmitras are of two classes : Kevala and Dvyāmuṣyāyaṇa. The total number of sub-groups is seven.

Kaśyapas are of two classes : Kevala and Dvyāmuṣyāyaṇa. Their sub-groups are six.

Atris are of two classes : Kevala and Dvyāmuṣyāyaṇa. Their sub-groups are three.

Agastis are of a single class. Their sub-groups are six.

After the Ṛṣi-kāṇḍas there is the Vaikṛtakāṇḍa. Herein are recorded the different Pravaras which are adopted by families with changed conditions. Then follows the Ślokakāṇḍa which gives in 56 kārikās the gist of the main portion.

The Pravarādhyāyas are attached to the Śrautasūtras belonging to the Yajurveda. Because they satisfied the need of the Śrauta ritual, the Pravara-texts must have belonged to the old strata of the Vedic literature. The same may be said about the Pravarādhyāya of the Śukla-Yajurvedins.

Puruṣottama Deva has dealt with the details of Gotras and Pravaras in his *Gotrapravaramañjarī*.

Kratusaṁkhyā

Kratusaṁkhyā is a Pariśiṣṭa which is counted as the thirteenth among the eighteen Pariśiṣṭas in the tradition. As the name indicates, it records the numbers of different categories of sacrifices (*kratusaṁkhyāḥ*) and thus belongs to the domain of the ritualistic religion. It is not printed so far. Its manuscripts are available in manuscript-libraries. My observations are based on the study of two manuscripts — Acc. No. 120 Oriental Institute, Baroda and another from the Rājasthan Oriental Institute, Alwar. A copy of the latter manuscript has kindly been supplied to me by Radheśyam Shastri. Each of these manuscripts consists of four folios. The Baroda manuscript is dated Saṁvat 1733 and was written by Jayeśvara, son of Gopīnātha.

The text comprises twelve Kaṇḍikās composed in sūtra-style and five kārikās. It begins: *karmaṇāṁ prakṛtim anukramiṣyāmaḥ*. The basic rites and their modifications have been recorded at the outset. The second Kaṇḍikā mentions seven domestic rites: Homa, Pārvaṇa, two Sthālīpākas (to be offered on the full-moon and new-moon days), Āgrayaṇa, Ekāṣṭakā, Pitṛdevatya (i. e. Piṇḍapitṛyajña) and Bali. The Pāraskara Gṛhyasūtra (i. 4. 1) reads: *catvāraḥ pākayajñā huto 'hutaḥ prahutaḥ prāśita iti*. By this, the Sūtrakāra means four categories of domestic rites, not four domestic rites. PārGS. II. 9 lays down the five Mahāyajñas which cover those categories.

The Pariśiṣṭakāra further goes on to give more details about the ritualistic religion. In Kaṇḍikās three and four he has mentioned the names of the Havis-sacrifices and the Soma sacrifices. In Kaṇḍikā five he has given the names of Soma sacrifices forming part of the Rājasūya sacrifice. In Kaṇḍikās 6–8, the author has given the names of Ekāha sacrifices. The author of the Kātyāyana Śrautasūtra was inclined to incorporate them, because in the ritulistic religion, the Soma-sacrifices assumed their distinct characters mainly on the authority of the Sāmaveda. There was collaboration of the Vājasaneyins with the Followers of the Kauthuma Sāmaveda. The author has collected all this information from the Tāṇḍya Mahābrāhmaṇa as he himself has said at the end.

Kaṇḍikā nine mentions thirteen Atirātra sacrifices which are of the Ekāha pattern. Kaṇḍikā ten registers thirtyelght Ahīna sacrifices which are prescribed in the twentythird Adhyāya of the Kātyāyana Śrautasūtra.

Kaṇḍikā eleven has registered Sattras going on for different periods from twelve days to less than a year. The next Kaṇḍikā (12) mentions those Sattras which last for a period of one to three years. The thirteenth Kaṇḍikā registers the Mahāsattras going on for twelve years, thirtysix years, a hundred years and a thousand years. Among these there are three Sārasvata Sattras, Dārṣadvata and Turāyaṇa. In the succeeding five verses, the author has given in a nutshell the information about the Sattras.

There is a citation from this Pariśiṣṭa traced to the religious tract Vīramitrodaya (*Saṁskāraprakāśa*, p. 977) composed in 1600–25 A. D. In the Aṣṭakā-rite five silent offerings of clarified butter are to be made subsequent to two Paripaśavya offerings. While pointing out the character of such offerings as the modification of Pūrṇāhuti, the author says : तथा च क्रतुसंख्यापरिशिष्टं कर्मणां प्रकृतिमनुक्रमिष्यामो यास्ताः प्रकृतयः पूर्णाहुतिराहुतीनामिति.

A citical edition of this small text which may be said to be belonging to the old period needs to be published.

V. Pariśiṣṭas dealing with the Śrauta and Gṛhya rites

Yajñapārśva

Yajñapārśva (YP) is the fifteenth Pariśiṣṭa in the fixed order. It is not published so far. Some years back I had written a detailed note on it (in Marathi : *Yajña : āśaya āṇi āviṣkāra* : pp. 9–22, Pune, 1979; " Yajñapārśve : An unpublished Pariśiṣṭa of the Śukla Yajurveda school ", *Ludwig Sternbach Commemoration Volume*, Lucknow, 1981, pp. 135–142). In that note I had used the word in dual : *yajñapārśve*, relying on the authority of two texts, Pratijñā II and Caraṇavyūha. I had thought that the dual form was due to the double character of the Pariśiṣṭa dealing with both the Śrauta and Gṛhya rites. The dual form could also rest on the two Parts in which the Pariśiṣṭa is divided, as said by Aṇṇāśāstrī Vare in his commentary *Pradīpa* on Pratijñā II. I now deem this explanation to be acceptable. However, I think that the dual form cannot be the original one. Originally the term must have been singular as can be proved from certain facts. Firstly, the two Pariśiṣṭas which have used the dual form are not old ones. Secondly, the colophons of the manuscripts of YP have mentioned the name of the text in singular. Thirdly, the commentators of the Pāraskara Gṛhyasūtra, while giving citations from it, have used the word in singular. Fourthly, there is evidence which points out that the second Part of YP was added later. The first Part dwells upon the contingencies about the kindling woods, the supersession of the elder by the younger in marriage and setting up of fires and the resetting of fires. The same topics have been discussed with certain details in the second Part. Moreover, certain kārikās from the first Part have been repeated almost *verbatim* in the second Part. We shall discuss this point later on.

When I wrote the note on the YP some years ago, my study of the Pariśiṣṭa was based on the examination of two manuscripts. I have procured three more manuscripts in course of time. Consequently, I have prepared a critical edition which is fairly satisfactory. The three manuscripts which became available to me

later on represent a better and more reliable text-tradition. In preparing my text, I have relied more on this tradition. The first Part comprises 99 kārikās while the second one comprises 229 kārikās, thus making a total of 328 kārikās. The YP covers both the Śrauta and Gṛhya rites. The number of kārikās dealing with the Śrauta topics is three times more than that dealing with the Gṛhya topics. One of the three manuscripts representing the senior tradition changes the order of certain kārikās and even adds many more. Some learned Pandit wielding some authority probably took the freedom of inserting into the text new matter which he thought fit to be incorporated. Some of the manuscripts have numbered the kārikās while others have not.

As already said, the YP dwells upon the Śrauta and Gṛhya rites. The Śrauta-sūtras deal, among others, with incidental rites. The YP records additional contingencies consequent upon changed conditions. The preparation and maintenance of the kindling woods is a basic need and duty of an Āhitāgni. For the Vājasaneyins the lower churning wood should be twentyfour angulas long. The length should be divided into six parts from which one should assign specific points to the limbs in imitation of human body (I. 4–6). In the second Part the author has supplied the details about the limbs (II. 34–67). If the kindling woods have become unusable or are lost, one should procure new ones (I. 72–73). This instruction is repeated in the second Part at two places, mostly *verbatim* (II. 159–160; 225–256).

The Mantras and Brāhmaṇas have prescribed the resetting of fires particularly when one meets with a calamity after having set them up. The Śrautasūtras have moreover mentioned certain contingencies when the resetting is to be resorted to. The YP, like other compendiums of the same period, has made additions to such contingencies (I. 42–62). If an Āhitāgni has more wives than one, the seniormost wife alone is entitled to participate in the rite, provided she is capable (I. 66–71). In the second Part also the author has mentioned certain other contingencies (II. 213–220).

With regard to the Piṇḍapitṛyajña, the scriptures have asked the sacrificer's wife to consume the middle riceball so that she would beget a son. The YP has thought of certain contingencies. If the wife is not present, is not keeping good health or is in menstruation, the sacrificer should put the ball on the fire or throw it into water (I. 76). If, while an Animal-sacrifice or a Soma-sacrifice is going on, the sacrificer's wife delivers, or does not keep good health or is in menstruation, the sacrificer should perform the Vrātapatī Iṣṭi (I. 77). If the sacrificer dies while the Animal-sacrifice or the Soma-sacrifice is going on, one should conclude the sacrifice and then perform the Pitṛmedha rite. One should not consume the remnants of oblations; one should however partake of Soma. The body of the dead sacrificer should be kept in oil as long as the sacrificial performance continues (I. 78–79).

The maintenance of the fire or fires is the sacred duty of the sacrificer. The failure needs to be rectified suitably. The YP thinks of certain possibilities. In the event of extinction of fire churning with kindling woods is to be done. In the case while churning was started with the understanding that there is no fire the Āhavanīya fire appears, one should consign the churned fire and offer an oblation on the eastern (i. e. Āhavanīya) fire. As long as any of the fires spread out from the Āvasathya fire exists, it is not necessary to churn out (II. 12–13). If the Gārhapatya fire becomes extinguished before sunrise or after sunset one should bring the kindling woods into contact with the ashes and churn out (II. 204).

Substitution (*pratinidhi*) is a topic which plays an important role in the performance of sacrificial rituals since the period of the Brāhmaṇas themselves. The Śrautasūtras have of course extended that practice in accordance with their conveniences. The religious tracts composed in medieval period fell in line and perhaps took more concessions, or rather approved of the practices established in their times. The later portion of the Baudhāyana Śrauta Sūtra and similar other texts have allowed edible oil to be used as the substitute for clarified butter. The YP, taking this exceptional

practice for granted, further says that even though the Adhvaryu employs that substitute, the Hotṛ, while asking the Adhvaryu to be prepared for the Prayāja-offerings, should not modify the nigada *ghṛtavatīm adhvaryo srucam āsyasva* ... etc. In the same manner, even though the Adhvaryu may take up animal-fat (*medas*) or oily portion of the flesh (*vasā*), the Hotṛ should retain the word *ājya*. In the Animal-sacrifice, even if the animal is a bull or a sheep or a horse, the word *paśu* commonly used to denote an animal should be retained (II. 78–80). A piece of gold is prescribed to be used in connection with the offerings in certain rites. Sometimes it may not be possible for a sacrificer to procure the precious metal. On such occasions the Adhvaryu is allowed to employ clarified butter. The reasoning is : gold is *tejas*, and when the Adhvaryu takes up clarified butter, he utters the formula *tejo 'si* (II. 161).

Sometimes the YP records such details concerning the sacrificial implements as are not given in the Śrautasūtra. Such details may or may not be in practice when the Śrautasūtra was composed. Thus the YP records the special signs of the goblets assigned to the various priests entitled to consume Soma. It then enumerates those implements which have the length of a span, those which have the length of an aratni and then gives the measurements of certain other implements (II. 121–137). The YP has laid down the variations of darbhas used for different purposes, the distinctive features of *darbha*, *kuśa*, *kutapa*, and *barhis* and also of the strainers (*pavitra*) (II. 3–9).

The Brāhmaṇas and Śrautasūtras have prescribed that at the conclusion of the Full-moon and New-moon sacrifices food should be offered to one or more brāhmaṇas. These sources have said nothing whether and in what way the practice should be observed on the occasion of other sacrifices. The YP fills in the blank. It gives the numbers of brāhmaṇas who are to be fed at different sacrifices and also at domestic rites (I. 85–88). A *durbrāhmaṇa* has been defined by certain Brāhmaṇa-texts, Śrautasūtras and Smṛtis. The YP, while repeating the definition in the old texts,

adds one more symptom, namely, one who after having studied the Vedas together with the Pada-Krama texts and Vedāṅgas, is not maintaining the Aupāsana fire (I. 32, 97–98).

The YP is inclined to bring out the significance of maintaining the Śrauta fires, of performing the Agnihotra or any other rite. It says that Brahman, Viṣṇu, Śiva, Sūrya, other deities, a cow, a brāhmaṇa and the Pitṛs reside in the home of an Agnihotrin (I. 40; II. 227–229). It is said that a sacrificial performance in which food is not offered, mantras have not been properly and adequately employed, and Dakṣiṇā has not been given, brings calamities. The performance of the Mitravindeṣṭi, an Animal-sacrifice and the Pavitreṣṭi at the prescribed time purifies ten generationse of the sacrificer (I. 93–95). Attachment to one's own Vedic school is also a topic touched in YP. The author sticks to the dictum of Pūrva Mīmāṁsā that a rite prescribed in several Vedic schools is indeed to be deemed as one. He however warns that one must not adopt a different Vedic school having abandoned his own (I. 83–84).

The YP has recognised the modifications also in domestic rites which were established in its period. A householder when at home, is expected to maintain his Aupāsana fire and observe the usual domestic rites. The problem concerning his religious duties arises when he is away from home with or without his wife. When the householder goes away alone, he should perform on secular fire the Gṛhya rites for divinities, beings, men and Pitṛs as prescribed in the Gṛhyasūtra (I. 10). If the Āvasathya fire, from which fire has been drawn out for some religious purpose becomes extinguished, one should bring the drawn out fire back into the Āvasathya fire-place and perform the rites on it. If the drawn out fire becomes extinguished, one should offer an expiation (II. 14–18).

The general rule is that the younger brother is entitled to marry or to set up the fires only after the elder one has done so. In exceptional circumstances, however, the younger brother is allowed to precede the elder brother in marriage and setting the fires. The Sūtras and Smṛtis have mentioned these exceptions.

The YP has made additions to the contingencies (I. 26–33; 89–92; II. 21–28).

A few measures of grains like Pūrṇapātra are met with in the Śrautasūtras. In that connection the YP has taken the opportunity of giving information of other measures, e. g., Bhikṣā, Uddhṛta, Hantakāra, Kiṁcit, Puṣkala and finally Pūrṇapātra. (I. 23; II. 30–33).

Just as the YP has eulogised the setting up of sacred fires and the maintenance of the Agnihotra-rite, similarly it has praised the establishment and maintenance of Aupāsana fire (I. 34–37). It also draws attention to the propriety of observing the domestic rites prescribed in one's own Gṛhyasūtra (I. 82–83).

The YP mentions the names of some teachers : Bhārgava (I-61), Kauśika (II. 192) and Laugākṣi (II. 222). The name Kauśika is met in Pratijñā II (21. 5). One comes across these names in the Nibandha-texts. These may be the names of teachers belonging to the Śukla Yajurveda.

The YP mentions certain technical terms which are found not in the Gṛhyasūtras but in the commentaries and religious tracts. Thus the terms *ovilī* or *vovilī*, *cātra* and *pramantha* have occurred as denoting the parts of the churning device. The word *pakṣapa* is used (II. 76) to denote a fan. This meaning is not recorded in any Dictionary. There is a variant *pākṣika* which too is not traced to a Dictionary in this sense. The word *tejanī* is normally used to mean a mat of straw. The YP (II. 29) gives its meaning as the reddish skin of the cow which is presented to a guest in Madhuparka worship.

The language of YP is not polished. The author does not seem to be a learned Pandit. There are some ungrammatical verbal forms, e. g. *hunet* (I. 129), *ādadhet* (I. 43), *ādaranti* (I-67), *ālabhanti* (II. 29), *mathet* (II. 60), *nivartitaḥ* (instead of *nivṛttaḥ* II. 203). The form *hunet* is often found in medieval religious tracts. The ungrammatical forms may possibly have been used for metrical reasons.

It has been pointed out earlier that the YP originally comprised only one Part and that the second Part was added later. This conclusion is based on two grounds. Firstly certain topics treated in the first Part have been repeated in the second with certain additions made once or more times, e. g., preparation and utilisation of kindling woods, measures of grains, the younger brother marrying or setting the fires before the elder brother, resetting of the fires, funeral rites of the dead wife, etc. Secondly, certain kārikās from the first Part have been taken up almost or totally *verbatim* in the second Part. Thus I. 64 is partly identical with II. 178–179. The kārikā I. 40 is partly identical with II. 227; I. 23 is fully identical with II. 31. The dual form Yajñapārśve as employed in the list of Pariśiṣṭas given in the Pratijñā II and Caraṇavyūha Pariśiṣṭa came in use after the second Part was added.

Let us see if any evidence could be collected to decide upon the comparative chronology of YP. The Trikāṇḍamaṇḍana of Bhāskara Miśra directly refers to the YP at one place :

जलेन हेतुना वह्निरुपशान्तो यदा भवेत् ।
कर्तव्यं पुनराधेयं यज्ञपार्श्वे निरूपितम् ॥
TKM. III. 105.

The reference is to YP I. 42–43 :

ग्रामात् सीमान्तरं गच्छेत् प्रत्यक्षो हव्यवाहनः ।
अहुतो वत्सरं तिष्ठेदुदकेन शमं गतः ॥
चतुर्भिः कारणैरेतैर्नष्टोऽग्निः पुनरादधेत् ।

The commentary on TKM sometimes refers to YP. TKM I.9. says that several deities and holy things reside in the home of an Agnihotrin. The commentary while explaining the kārikā says : *tad uktaṁ yajñapārśve* and quotes two verses which are traced to YP II. 227–228. TKM I. 105 says that an Āhitāgni should perform the obligatory Soma-sacrifice even though he is unable to feed the brāhmaṇas. Here the commentary says : यच्च यज्ञपार्श्वीयं वचनं तत् काम्यसोमपरम् । नित्याकरणे दोषश्रवणात् । YP I. 93–94 says that a

sacrifice in which food is not distributed burns the kingdom and that the sacrifice in which brāhmaṇas well-versed in the Veda do not receive food does not reach the gods. TKM III. 25 says that if the Gārhapatya fire becomes extinguished before sunrise or after sunset, one should either set up or reset up the fires. The commentary, saying *tad uktaṁ yajñapārśve*, quotes *verbatim* YP II. 204–205.

While the TKM directly cites a kārikā from the first Part of YP, the commentary on the same has cited from or refers to kārikās from the second Part. It seems the TKM itself was composed when the first Part of YP was known. The commentary on the same was, on the other hand, written after the second Part was added.

The commentators are in the habit of quoting profusely from religious texts and their commentaries. There are several commentaries on the PārGS. Some of them have quoted passages from the YP. Among these Gadādhara often refers to or quotes YP. PārGS I. 2. 1 prescribes the establishment of the Āvasathya fire at the time of marriage. Gadādhara says that all the wives of the householder should be present at the establishment. Gadādhara here refers to the YP I. 69. At this rite the kindling woods are optionally to be handed over to the householder (I. 2. 5). Here Gadādhara directly cites several kārikās from YP II. 41 ff. Sometimes Gadādhara refers to the YP as *Yajñapārśvasaṅgraha-kārikā*. He refers to the measuring of the kindling woods by fingers-breadths and refers to YP I. 6. PārGS I. 2. 13 prescribes feeding of the brāhmaṇas at the establishment of the Āvasathya. Gadādhara has quoted in his commentary the kārikās from YP (I. 85–88), giving the various numbers of brāhmaṇas to be fed on different occasions.

In the commentary on PārGS I. 6 prescribing the marriage-rite, Gadādhara has referred to the contingency of the bride being in menses. He quotes the YP II. 1–2 prescribing the expiation. He further quotes YP II. 3–11 describing the varieties of *darbhas* while commenting on the Śrāddha-sūtra 2. Again, while

commenting upon the sūtra speaking about the Pavitra to be used in the Śrāddha, he quotes YP II. 164. Mitramiśra (1600–25 A. D.) in his Vīramitrodaya (Saṁskāraprakāśa, p. 976) cites YP in connection with the omentum-forks to be employed in the Aṣṭakā rite. He says : एतत् प्रमाणं यज्ञपार्श्वे उक्तम् and cites YP II. 128b स्फ्य शूर्पोपवेषवपाश्रपण्यौ कुर्यादरत्निमात्राणि. The citation is rather defective. He also cites YP II. 1–2 in connection with the marriage-rite. The citation is rather different.

These references indicate that the YP enjoyed authority in the field of both Śrauta and Smārta rites not only among the followers of the Mādhyaṁdina school but also among the followers of the Āpastamba school. TKM was composed in the eleventh century A. D. The YP (Part I) may be said to have been composed in the tenth century A. D. It may be noted that all these sources have mentioned the YP in masculine singular.

Both the TKM and the YP belong to the medieval period. Both of them wield authority for the stage of Śrauta and Smārta rituals prevailing in that period. While both the Parts of YP are of a miscellaneous character, the TKM is a neat composition discussing the matters in three distinct. divisions : *adhikāra*, *pratinidhi* and *punarādhāna*. The TKM is rather of a larger extent. The presentation in TKM is scientific and its language is polished, The author of the TKM was a learned person. A detailed comparison of the contents of both the texts would be of some interest. The priestly class was mainly concerned with the observance of basic obligatory Śrauta rites. The two texts mark a transitory stage of the Śrauta rituals as compared with the rituals prescribed in the Śrautasūtras and enjoyed general authority.

Nigama

Nigama is the fourteenth among the eighteen Pariśiṣṭas recorded in the Caraṇavyūha. It is mentioned there in the plural form (*nigamāḥ*). The word *nigama* is used in several connotations. In view of the contents of the Pariśiṣṭa, the word would mean, 'a word quoted from a passage'. The text presents lists of

synonyms and groups of words belonging to a specific category collected from the Śrauta and Gṛhya literature. Because of the plural number of these lists, the word seems to have been sometimes employed in plural. The word *brāhmaṇa* meaning a Brāhmaṇa-text is really a collection of Brāhmaṇas. The basic meaning of the word *brāhmaṇa* is the explanation, rubrication and eulogisation of a *brahman*, that is, a prayer-formula. A collection of Brāhmaṇas is also called a Brāhmaṇa. Similarly, a collection of Nigamas is also termed as a Nigama.

A few manuscripts of this text are available in manuscript libraries. I have procured a xerox copy of the manuscript deposited in the Asiatic Scciety of Bengal, Calcutta (No. 6151). It consists of eighteen folios written in Devanagari and was written in the Saṁvat year 1718. There are many scribal errors. The text comprises thirtythree khaṇḍas. Being in the form of lists of words, it is written in the prose style. Sometimes it quotes ślokas from other texts. It begins with the sūtra :

स्थानाकृतिजातिगुणक्रियारूपविशेषेभ्योऽन्यत्वम् ।

It aims at recording words denoting place, figure, category, quality, action and form. This reminds one of the 48th Atharvapariśiṣṭa designated as '*Kautsavya niruktanighaṇṭuḥ*'. Radhe Shyam Śāstrī has kindly sent me copies of four more manuscripts. The decipherment of these manuscripts presents difficulties. I shall give here a few scattered pieces which are partly incomprehensible :

(१) पल्यङ्कनमुद्धिगणमालोडनं च वलत्यर्थस्य [खण्ड १]

(२) विधिः क्रिया कर्मशब्दः संज्ञावरोधकारणं प्रवृत्तिः समभिव्याहार एकं प्रयोजनं सामान्यं सामर्थ्यं समर्थता च श्रुतिर्ब्राह्मणवचनम् [२]

(३) प्रवृत्ति चारम्भो भेदो द्वैविध्यं संनिधे सामीप्यम् [३]

(४) आजिमध्वानमर्थवादः कारणसमाम्नायो दर्शनमभ्यासश्च वाग्यमस्तूष्णीं वितानं विहारम् [४]

(५) ऋषभो वत्सो मृकारः सांड उत्सृष्टो ऋषभश्च जीर्णगर्भां वेहदनड्वान् वशा वंध्या [६]

(६) प्रणीताः प्रोक्षणीरुपसर्जनी मदंती वसतीवरी पात्रेजनीति निघ्राभ्या अभिषेचनीया इत्यपां पर्यायशब्दाः [५]

(७) अथातः प्रकृतशब्दैरर्थानाविष्करिष्यामः प्रज्ञात्यै न हि निगमानां निगमा विद्यंते तत्र पुरुषाश्वगोध्यजाश्वतरगर्दभा [७]

(८) वैणवो वंशाः शालयो हायता करबका गवेधुका वर्षवृद्धा ओषधयो वनस्पतयः [८]

(९) तदप्येतौ श्लोकौ —

न सृष्टिमधिमन्येत महद्भूतस्य बुद्धिमान्।
लक्ष्यलक्षणयोः साम्याल्निर्देशे चापि संशयात्॥

लक्षणात् सिध्यते रूपं दृष्टे रूपे तु लक्षणम्॥
प्रत्यक्षस्तस्य निर्देशस्तस्मादाचार्यमन्वियात्॥ [९]

(१०) सहस्रतमीं च न कलां विदुरिति ब्राह्मणं यद्य वा अविद्वानहुतमेव त इति ब्राह्मणा अस्य यज्ञस्य प्राविताशे ब्राह्मणा अस्य त इति [१०]

(११) न पत्नीं त्रेताग्निना दहेत्। कस्मात्। प्राणा वा अग्नय इति श्रुतेः। तदप्येतौ श्लोकौ —

मोहितास्तु बहिः शास्त्रैर्ये दहंत्यबुधा जनाः।
पत्नीं त्रेताग्निभिर्जीवन्नान्तः (?) प्राणाद् बहिः स्मृताः।

अमीमांसा बहिःशास्त्रा (?) ये चान्ये वेदवर्जिताः।
यत्ते ब्रूयुर्न तत् कुर्याद्वेदाद्धर्मो विधीयते इति॥ [११]

(१२) अथ पशवः। पन्नदो जातदंतः ह्रीहाकर्णः पृथुजातकर्णः शुंठाकर्णः आवेष्टितकर्णोऽध्यालोहकर्ण उपकर्ण [१२]

(१३) अथ वर्णाः। तत्र सर्ववर्णेषु ललामः पांडुः कृष्णः पुंड्र एकोचिसंगो (?) मणिबालः शाङ्गैपुच्छः सारंगः श्वेतसहपृष्ठे अन्यवर्णाक्रांतः [१३]

(१४) अथ मृगाः। रिस्त्ये (?) रोहितो रुरुश्चर्मविषाणोन्यमृगः स्वरवणी (?) कृष्णमृगे कृष्णचरोहिरश्चेव कषी खड (?ङ्ग) इति सुमरश्चमर [१४]

(१५) अथ लौकिकशब्दैः पक्षिणः। कर्णिजलो वर्त्तिका लावकश्चित्रकरो तिकर इति तित्तिरविशेषाः कृष्णमेषो वृष्णिररुणो घोषां सपणोवतोऽसितो सर्प पृदाकुर्महासर्पो लोहिताहिः [१५]

(१६) समानसेनेनु मेषा छायानुवाचनमुभयत्रा वपाश्रपणीभ्यां मध्या-वष्टुब्धाभ्यां रजताभ्यां गायत्रेषु संज्ञपनं गलवेष्काभ्यामेकत्रिंशति-प्रसारो महाकुम्भ्यां लोहायां श्रपणं पृथग्वा स्विष्टकृत् [१६]

(१७) अथ वर्णः। तत्र वर्णसंकरजा अनुलोमा अव्यभिचारैः क्षत्रियवैश्य-शूद्रा जायते प्रतिलोमो व्यभिचारे सूतमागधायोपन्ने शूद्रेणोत्तमाश्च श्वपाकचाण्डालनिषादा जायन्ते [१७]

(१८) अथ पुरुषमेधिकाः। तस्करं चौरं वीरहणमग्न्युत्सादितं मनुष्यघातिनं क्लीबमयोगूमनियुक्तायां पुंश्चलु स्वैरिणी शैलूषः स्त्रीविक्रयिणं रज्जु-सर्जं रज्जुविक्रयिणं [१८]

(१९) पलाशवृन्तास्थिसंख्यानम्। त (? चत्वारिंशत्) शिरसि। पञ्चाश-त्यागसक्थ्योः (? पादसक्थ्योः)। स्वान्नके (?) द्विषष्टिः। ग्रीवासु दशोदरसिचि (?)। त्रिंशद् बाह्वोरुदरे। विंशतिरङ्गुलाग्रेषु। सप्त पादतलयोः। षडरुज्ञान्वङ्गुलयोः। चत्वार्युपस्थे। चत्वारि कटिदेशे जङ्घयोश्च। मत्या वा दध्यात्। त्रीणि षष्टिशतानि पलाशवृन्तानि को वेद शरीराणि। संवत्सरसंमितः प्रजापति ह पुरुषो चैतं ब्राह्म-गीतं श्लोकमुदाहरंति—

विद्यया तत्र रोहंति यत्र कामाः परागताः।
न तत्र दक्षिणा यंति नाविद्वांसस्तपस्विनः॥ इति।

दिवा दिवि व्रजंत्यूर्ध्वं यज्ञस्योगंविदो जनाः।
देवयानेन मार्गेण निष्यंस्कर्णविरेणुता॥ [२१]

The text of this khaṇḍa is quite corrupt. I have emended it at a few places. The Khaṇḍa prescribes the arranging of three hundred and sixty leaf-stalks of *Butea frodosa* in case the bones of a person who died away from home do not become available. The KātyŚS XXI. 3-4 has prescribed the Pitṛmedha. The rites to be performed in certain contingencies are, however, not given there. This khaṇḍa has prescribed one such rite. The leaf-stalks represent the three hundred and sixty bones in human body. The numbers of leaf-stalks allotted to the various limbs are different from those prescribed in the Sūtra-texts of Kṛṣṇa Yajurveda. The limb-wise leaf-stalks prescribed in this khaṇḍa are as follows :—

Leaf-stalks	Limb
40	head
50	thigh-bone
50	leg and thigh
62	Svānnaka (?)
10	neck
30	arm
30	arm
30	belly
20	fingers and toes
7	sole of the foot
7	sole of the foot
6	shank
6	knee
4	penis
4	waist
4	legs
360	

Svānnaka seems to be a corrupt form. The correct term is not known. Since it is represented by sixtytwo leaf-stalks, it must be a big limb. The meaning of *udarasici* is not understood.

It is not clear why the incidental rite of arranging the leaf-stalks in the funeral rite found a place in the Nigama Pariśiṣṭa, the purpose of which is to give synonymic glossary and categorywise collection of words.

(२०) वाससा यज्ञोपवीतार्थान् कुर्वीत। तद्भावे त्रिवृता सूत्रेण शणवुश-मुञ्जवाल व्रतिसरा रज्जुर्वा स्कंधनिकक्षयोरक्षणया यज्ञोपवीतं दैवं प्राचीनावीतमितरथा पितृयज्ञे [२२]

The rite in the preceding khaṇḍa is continued herein.

(२१) मदंतीभिर्गोमूत्रमिश्राभिः स्नान स्वप्नोपघातेन ताभिरेवाभ्यंग-पवित्रातनादीनि [२३]

The topic is continued in this small khaṇḍa.

(२२) परिमंडलं गार्हपत्यस्य धिष्ण्यमरत्निमात्रं चतुरस्रमाहवनीस्यार्धे-चन्द्रवद्दक्षिणाग्नेः सभ्यावसथ्ययोर्गार्हपत्यवदाधानं (?) चरुणां पूर्ण-पात्री दक्षिणा [२४]

(२३) नैयग्रोधाश्वमसाश्चतुरस्राः प्रस्थोदकग्राहिणस्त्वग्बिला दंडलक्षणाः ... तदप्येते श्लोकः ॥ [२५]

चतुर्विंशाङ्गुलो हस्तश्चतुर्हस्तं धनुः स्मृतं ।
धनुःशतानि क्रोशोष्टोवष्टक्रोशं तु योजनम् ॥
योजनानां तु वक्ष्यामि पूर्वस्थानानि सप्त वै ।
अष्टरेण वर्धते स्कंधाः प्रथमो वायव्य इष्यते ॥
एवं स्कंधास्तथान्येऽपि षट्सु मे रथोपि,
स्कंधद्वितीयमाश्रित्य लोकास्तपति भास्करः ।
शीतांशु च स्त्रिचतुर्थ्यं साध्याः पंच समाश्रिताः ॥ etc.

(२४) शुष्काग्रानभिचारे सर्वेषां पितृणां पथतृणैः परिस्तृणातीति वचना-द्वविर्यज्ञं बहुंविधमाज्योषधि पयः पशुसोममिति लौगाक्षिर्हिरण्य-मेवाग्निर्वायुरापः सत्यꣳ श्रद्धायामिति । [२७]

(२५) अथ पश्ववदानान् । पुरः क्रोडः सक्थि पूर्वपादयोः पली पश्चोर्ध्वश्रोणी यकृत् कालेयग्रमांसमित्यैकंज वृक्को कुक्षे संधौ वृषणाकृती क्लोम पुप्फुसाख्यं प्लीहोदरं [२८]

(२६) सायं संध्यास्तमयादात्तां बुधि नागा द्रोणाहिणाः कृष्णं चे स्थाणु-पुरुषसंदेहाद्विषु क्षाणाप्रात द्विपरीतात्तध्येष्वछन्नेषु [२९]

(२७) मेक्षणेन चरूणामवद्येद् दध्योदनान्यौदुबरेण स्रुवेण गोरसपशुरस-तानूनप्त्रयवागूनात्यसिना मांसानां पवित्रे सोमस्य [३०]

(२८) आहिताग्नेः पित्रर्चनं पिंडैरेव ब्राह्मणानपि वा भोजयेत्पूर्तैश्रूतेऽपरपक्षे यदहः संपद्येतामावास्यायां विशेषश्रेष्टनातीर्थेतिथिद्रव्यब्राह्मणसंपत्सु चिकीर्षेत् [३१]

Kṛṣṇamiśra in his Śrāddhakāśikā commentary on the Śrāddha-sūtra khaṇḍikā 4 cites : आहिताग्नेः पित्रर्चनं पिण्डैरेव ब्राह्मणानपि वा भोजयेदिति निगमस्मृतौ वाशब्दस्य संभवासंभवेन व्यवस्थितत्वात् ।

And on Kaṇḍikā 6 he cites : तथा च निगमः — आहिताग्नेः पित्र्यर्चनं पिण्डैरेव ।

(३२) चतुर्थेन मातामहादीनामवनेज्यान्नमुद्धृत्याज्येनाभिघार्याग्नौ करिष्यामीति पृच्छति । [३२]

(३३) आभ्युदयिकश्राद्धेषु प्रदक्षिणमुपचारः [३३]

These short extracts, even though corrupt, have been reproduced here with a view to giving some idea about the character of this unpublished Pariśiṣṭa. It is an attempt to enlighten the priest in his sacrificial and domestic performances on the semantics of the Mantra and Brāhmaṇa portions across which he may come in the course of the performance. The word *plīhākarṇa* recorded in khaṇḍa 12 is found in the Chāgalakṣaṇa (12). The Pariśiṣṭa is of such kind that there was no occasion for any ritualistic text to cite or refer to it. The only exception is that Kṛṣṇamiśra in in his commentary *Śrāddhakāśikā* on the PārGS has cited in two places a passage from the ending portion of the Pariśiṣṭa as reproduced above. As regards the homogeneity of the text, it may be pointed out that the last three khaṇḍas (31–33) do not fit in with the character of the Pariśiṣṭa. They have prescribed the Pārvaṇa Śrāddha and the Ābhyudayika Śrāddha to be performed by an Āhitāgni. The Śrāddhasūtra which also is included among the Pariśiṣṭas prescribes in nine khaṇḍas all kinds of Śrāddhas. The relation between the Śrāddhasūtra and the last three khaṇḍas needs to be ascertained. It may be argued that the three khaṇḍas prescribing the śrāddha in short denote the earlier stage of the Śrāddha rite. But the question would arise : why was it relegated to the position of a supplement, and that too to a Pariśiṣṭa which was of a different character ? The date of composition of the main portion of the Nigama Pariśiṣṭa is again a problem. The loose relationship of that portion wilh the Śrauta and Gṛhya rituals, and the citations of verses therein would not point to an old period. The last three khaṇḍas can therefore hardly claim any great antiquity. The purpose of their addition to the Pariśiṣṭa cannot be known in the present state of our knowledge of the Nigama Pariśiṣṭa.

Mantrabhrāntihara Sūtra

This text ascribed to Kātyāyana consists of 114 kārikās. It discusses the relation between a śrauta and a smārta act and the corresponding mantra as recorded in the different recensions. Having referred to the KātyŚS and PārGS, the author mentions eighteen Śrauta Pariśiṣṭas and eighteen Smārta Pariśiṣṭas (Kārikā 29).

VI. Pariśiṣṭas discussing the Gṛhya rituals

Uñchaśāstra

Uñchaśāstra is the thirteenth Pariśiṣṭa according to the old order. Composed in sūtra-style, it comprises three Kaṇḍikās. It begins : अथ ब्रह्मचारिणामुञ्छवृत्तीनां प्रस्थानविधिं व्याख्यास्यामः ॥ " We shall explain the rite of departure of religious students begging food-stuff ". The rite is prescribed for a married person whether Āhitāgni or Anāhitāgni. During the northern course of the sun, the Āhitāgni should offer a cake on nine potsherds to Viṣṇu. If he is an Anāhitāgni, he should cook rice. At the Iṣṭi, he should give away a linen garment or a piece of gold as Dakṣiṇā. After having offered the morning Agnihotra, he takes up a skin of a black antelope, wears the turban, takes up a staff, a pot and the kit, to the accompaniment of mantras. Having gone out of the fire-hall, he prays to the quarters, circumambulates a brāhmaṇa if he meets one, or an Aśvattha tree. He pays homage to a person going on a similar mission. He should beg at such Brāhmaṇa falmilies as have not abandoned religious observances. Standing in front of the house, he should simply say " Svasti ". If he does not receive anything, he should deem it as the promotion of his penance. When he receives, he should deem it as the maintenance of his religious observance. He should not beg at the house of a śūdra. After finishing the begging, he returns home, washes his feet, and hands over the acquisitions to his wife, saying, " This is our livelihood ". " It is a good livelihood ", says she. " Do thou cook food for the Vaiśvadeva ", he says to her. Having offered Vaiśvadeva as prescribed before, he gives a share of the

food to a brāhmaṇa saying, "This is thy share", after first having given him water for washing.

This Pariśiṣṭa is a supplement to the Manuṣyayajña forming part of the five Mahāyajñas prescribed in PārGS II. 9. The name given to this Pariśiṣṭa is a typical one. The Pariśiṣṭa may be belonging to the old group. It is written in Sūtra-style. It contains certain Sautra mantras not found elsewhere, side by side with the mantras from VSM. The rite prescribed therein is related also to an Āhitāgni. The supplementary character of this Pariśiṣṭa is clear from the fact that at the end it actually reproduces a sūtra from the PārGS. The practice of begging on the part of an Āhitāgni or an Anāhitāgni can hardly suit the social and economic conditions prevailing in the medieval period.

Śrāddhasūtra

Śrāddhasūtra is the sixth of the eighteen Pariśiṣṭas according to the established order in Pratijñā II and Caraṇavyūha where it is called "Śrāddhakalpa". It comprises nine Kaṇḍikās and is composed in sūtra-style. Karka has written his bhāṣya on Kaṇḍikās 1–6. Gadādhara's bhāṣya and Kṛṣṇamiśra's commentary named Śrāddhakāśikā are available on the entire Śrāddhasūtra. Pārvaṇa-śrāddhavidhi is prescribed in Kaṇḍikās 1–3; Ekoddiṣṭa śrāddha is prescribed in the fourth Kaṇḍikā. The rite of Sapiṇḍikaraṇa is laid down in the fifth Kaṇḍikā. The sixth Kaṇḍikā is devoted to the Ābhyudayika Śrāddha. The gratification of the Pitṛs for a specific period depends upon the specific food-substances offered at the Śrāddha. The eternal gratification of the Pitṛs is achieved when the flesh of specific animals is offered to them and when expert Vaidikas are invited for the Śrāddha. These topics are dealt with in the seventh and eighth Kaṇḍikās. The ninth and the last Kaṇḍikā informs that the Śrāddhas offered on specific days fulfil specific desires.

The Pitṛmedha rite has been prescribed in the KātyŚS (XXI. 3). The performance of Śrāddhas commences subsequent to the performance of the Pitṛmedha. Śrāddha often forms part of a

Gṛhyasūtra. The PārGS does not cover it. It was therefore treated in an independent Pariśiṣṭa. The Śrāddha occupies a prominent place in the religious life of a Hindu householder. Religious tracts have given ample space to the discussion of this subject. The extensive commentaries on the Śrāddhasūtra contain hundreds of citations from the Gṛhyasūtras, Smṛtis, religious tracts and commentaries on the various texts.

On several grounds, it may be said that the Śrāddhasūtra was composed in the ancient period. It is composed in sūtra-style. It fills an important lacuna in the PārGS, hence bears the character of a real Pariśiṣṭa. Karka and others have written commentaries on it. Since Karka belonged to the eleventh century A. D., the Śrāddhasūtra must have been composed long before that, probably immediately after the composition of the PārGS.

Śuklayajurvidhānasūtra

This text composed in prose and ascribed to Kātyāyana prescribes the employment of the mantras of the Mādhyaṁdina Saṁhitā towards the fulfilment of worldly desires by offering on the domestic fire oblations of clarified butter, sesame and other grains following the Smārta ritual. The text comprises seven chapters. It is provided with a commentary called Yajurmañjarī composed by Kālanātha (Nirnaysagar Press, Bombay, 1943). A similar text is Ṛgvidhāna ascribed to Śaunaka in which the employment of Ṛgvedic verses is prescribed for the fulfilment of worldly desires.

VII. The Pariśiṣṭa discussing a topic of Dharmaśāstra

Prasavotthāna

Prasavotthāna has been calculated as the seventeeth Pariśiṣṭa according to the established order. Composed in sūtra-style, it comprises only two Kaṇḍikās. It treats the topic of Saṁnyāsa. The meaning of the title would be, 'Departure from the creation, from the world'.

The Pariśiṣṭa begins with a short legendary account. Janaka approached Yājñavalkya with a request to speak about the Saṁ-

nyāsa. Yājñvalkya replies that the order of the Āśramas as mentioned in the Śrutis and Smṛtis is Brahmacarya, Gārhasthya, Vaikhānasa and Pārivrājya. The time to adopt Saṁnyāsa, according to the Vājasaneyins, comes after the performance of the Puruṣamedha sacrifice. The Pariśiṣṭa here quotes the ŚBr XIII. 6. 2. 20, according to which the sacrificer is asked to consign the two sacred fires within himself and depart to the forest without looking back.

According to some teachers, one should perform the Prājāpatyā Iṣṭi or Āgneyī or Traidhātavī and consign the two fires within oneself with the verse *ayaṁ te yonir* (VS III. 14) and leave the home. Manu (6. 38) has prescribed the Prājāpatyeṣṭi. The Āgneyī or Traidhātavīyā Iṣṭi has been prescribed by the Gopatha Brāhmaṇa and also by Jābālopaniṣad. The sacrificer goes to a water-place and offers water into water with the formula, *prāṇaṁ gaccha swāṁ yonim abhigaccha svāhā*. He recites over the remaining water the Apratiratha hymns (VS XVII. 33–49) and consumes that water with the formula *sarvābhyo devatābhyo juhomi svāhā*. He should then throw away water with the formula, *putraiṣaṇā vittaiṣaṇā lokaiṣaṇā mohaiṣaṇā sarvaiṣaṇā mayā parityaktāḥ svāhā*. Then he approaches the Guru, gives him a new piece of cloth and requests him to instruct so that he would be able to depart from this material world. Following the instruction, he should depart in accordance with the rite prescribed in Dharmaśāstra. After having adopted Saṁnyāsa, he should observe the rules prescribed in Dharmaśāstra and Upaniṣads as long as he lives. Other teachers refer to the Jābālopaniṣad where one is asked to take to Saṁnyāsa directly from the stage of Brahmacarya.

There are also other ways of leaving this world. Saṁnyāsa can also be adopted by one who has fallen ill. Those who die in battle reach the other world. One can abstain from food until death. One can end his life by submerging oneself into water or by embracing the flames. Or one may undertake the great departure (to the Himalayas). He may take to Saṁnyāsa, wear a reddish garment, get shaved, should not receive anything and should live on begged food. If he has adopted Saṁnyāsa in illness, he should

renounce everything orally or mentally. If he wants to become a Paramahaṁsa, he should adopt the appropriate mental attitude, throw into water all his belongings and realize the Brahman. Having reached the stage of Paramahaṁsa, he should be free from all bonds, beg food adequate for his maintenance at the proper time, live in a solitary place, free himself from all action and meditate upon the Absolute.

The Prasavotthāna thus takes note of all ways of departing from the material world, beginning with the one prescribed in the Veda. These are the details which have not been given in any text belonging to the Vājasaneya Veda. The linguistic style is that of a later Upaniṣad. It presupposes the Manusmṛti and old Purāṇas. It has employed the VS Mantras and also a few Sautra Mantras. It may therefore be taken to belong to the old period.

VIII. Epitome

The Survey of the so-called Śukla Yajurveda Pariśiṣṭas has so far been made. The traditional number eighteen of the Pariśiṣṭas is based on the authority of the Caraṇavyūha ascribed to Kātyāyana, Pratijñā II and Mantrabhrāntihara Sūtra. There are, however, grounds on which the genuineness of the number can be doubted. The order and names of the Pariśiṣṭas in the Caraṇavyūha and Pratijñā II are identical. There is, however, some variation in the list in other editions of Caraṇavyūha. The differences will be clear from the following table :

Vareśāstrī's edition	*Other editions*
Yūpalakṣaṇa	Yūpalakṣaṇa
Chāgalakṣaṇa	Chāgalakṣaṇa
Pratijñā	Pratijñā
Anuvākasaṁkhyā	Anuvākasaṁkhyā
Caraṇavyūha	Caraṇavyūha
Śrāddhakalpa	Śrāddhakalpa

Vāreśāstrī's edition	*Other editions*
Śulba	Śulba
Ṛgyajuṣa	Pārṣada
Pārṣada	Ṛgyajuṣa
Iṣṭakāpūraṇa	Iṣṭakāpūraṇa
Pravarādhyāya	Pravarādhyāya
Mūlyādhyāya	Uñchaśāstra
Uñchaśāstra	Kratusaṁkhyā
Nigama	Nigama
Yajñapārśva	Yajñapārśva
Hautrika	Hautrika
Prasavotthāna	Prasavotthāna
Kūrmalakṣaṇa	Kūrmalakṣaṇa

In the other editions Pārṣada and Ṛgyajuṣa are interchanged. Instead of Mūlyādhyāya there is a different name 'Kratusaṁkhyā'.

In other editions the list begins with *Upajyotiṣaṁ sāṅgalakṣaṇam*. The bhāṣya explains these words as *upojyotiṣaṁ jyotiṣaśāstram sāṅgalakṣaṇaṁ sāmudrikādi*. If these two are taken as different texts, the number of Pariśiṣṭas would be twenty. The number eighteen would be justified if the first two words are taken to be adjectives qualifying all the names of Pariśiṣṭas.

The list of eighteen Pariśiṣṭas given by Shridharshastri Vare (*Yājñavalkyacaritra* Part 2, pp. 69–74, Nashik, 1936) includes 'Sarvānukrama' and excludes 'Ṛgyajuṣa'. Thus there is no unanimity about the list of eighteen Pariśiṣṭas. As already seen, the mention of the number eighteen is not much old. It seems that the number eighteen applied to the Pariśiṣṭas was chosen from amongst the conventional numbers, seven, nine, eleven, eighteen, hundred, thousand, etc. There is no fixed criteria for including a text among the eighteen Pariśiṣṭas. There is no satisfactory reason for including Anuvākasaṁkhyā and Ṛgyajuṣa in the list and for excluding Kratusaṁkhyā and Sarvānukrama from the list. The characters

of the Pariśiṣṭas are not uniform, nor have the dates of their composition anything to do with the list.

The Pariśiṣṭas surveyed herein can be classified variously. I have already divided them into five classes in accordance with their characters. In each of the sketches I have attempted to fix broadly the period of their composition. In the absence of conclusive evidence, I could not fix the exact date or even comparative date. I have put all the Pariśiṣṭas into two broad groups: old and medieval. In my opinion, the following Pariśiṣṭas may be assigned to the old period, from the fourth century A. D. to the ninth century A.D.: Pratijñā I, Pārṣada, Śulba, Hautrika, Iṣṭakāpūraṇa, Pravarādhyāya, Uñchaśāstra, Śrāddhasūtra, Prasavotthāna, Kratusaṁkhyā, Sarvānukrama and Yājñvalkyaśikṣā.

The following ones may be assigned to the medieval period, from the tenth century A. D. to the sixteenth century A. D.: Pratijñā II, Caraṇavyūha, Anuvākasaṁkhyā, Ṛgyajuṣa, Yūpalakṣaṇa, Chāgalakṣaṇa, Kūrmalakṣaṇa, Mūlyādhyāya, Yajñapārśva, Nigama, Śuklayajurvidhāna and Mantrabhrāntihara Sūtra.

Among these Pariśiṣṭas there are some which supplement the knowledge obtained from the original Sūtra-text. They are: Yūpalakṣaṇa, Chāgalakṣaṇa, Kūrmalakṣaṇa, Śulba, Hautrika, Iṣṭakāpūraṇa, Pravarādhyāya, Uñchaśāstra, Śrāddhasūtra and Prasavotthāna. The first seven out of these belong to the Śrauta domain, two to the Gṛhya ritual and one to the Dharmaśāstra. Out of these seven, three, namely, the Yūpalakṣaṇa, Chāgalakṣaṇa and Kūrmalakṣaṇa belonged to the medieval period. This indicates that the knowledge contained in these did not exist in the Sūtra-period; it was introduced later. The other four, namely, the Śulba, Hautrika, Iṣṭakāpūraṇa and Pravarādhyāya belonged to the old period. The knowledge contained in these most probably existed in the Sūtra-period. The rite of begging on the part of a householder, was probably an old custom. The rites of Pārvaṇa and other Śrāddhas prescribed in the Śrāddhasūtra must be as old as the other demestic rites prescribed in the Gṛhyasūtra. The Prasavotthāna which adds to the rules concerning Saṁnyāsa, the fourth stage of life, recorded the rites and

customs which probably were being observed in the period of Dharma-sūtras. The provisions made in these twelve Pariśiṣṭas are the prescriptions representing the supplements which in many cases remained somehow out of the original text and in others made improvements over the old provisions.

The Mūlyādhyāya, Yajñapārśva and Nigama, even though broadly said to be belonging to the medieval period, belong to separate categories. The Mūlyādhyāya mentions substitutes for the prescribed Dakṣiṇās to be paid in coins. This indicates a change in the ritual which, having been already effected, was formally recognised. The Yajñapārśva does not supplement the old rituals, but takes note of new contingencies, prescribes suitable measures and also recognises the substitutes. The Nigama does not prescribe anything; it only enlightens the sacrificer and the priests on the terms designating things and actions. The Śuklayajurvidhāna presceibes the employment of mantras in the offerings of the domestic type for the fulfilment of worldly desires.

The first four Pariśiṣṭas provide facilities for the recitation of the Mādhyaṁdina Saṁhitā; they are not concerned with the rituals. Two out of these, namely, Pratijñā and Pārṣada (Prātiśākhya) impart instructions on the accents and syllables of the Saṁhitā and other texts and are really old. Three Pariśiṣṭas, Anuvākasaṁkhyā, Ṛgyajuṣa and Mantrabhrāntohara serve the purpose of providing facilities for the correct learning by rote the Saṁhitā-text. These obviously are late compositions, being meant to serve a secondary purpose. It is difficult to apply the term Pariśiṣṭa "Supplement" to these texts.

A picture of the chronological development of the Śukla Yajurveda rituals would emerge if we take a review of the Pariśiṣṭa literature in terms of the two broad periods. In the old period two texts, Pratijñā I and Pārṣada, were produced for the preservation of the correct Saṁhitā and other texts.

With certain Vedic schools, the Śulbasūtra forms part of the Kalpasūtra, indicating the contemporaneity of the rules prescribed in

the Śulbasūtra with the portion prescribing the sacrificial rituals themselves. Even the Brāhmaṇa-texts presuppose the knowledge of provisions for constructing the various fire-places and altars, even though the invention of rules therefor may perhaps be a later development. The Śulbasūtras lying outside the Kalpasūtra and enjoying the position of a Pariśiṣṭa have to be considered on par with the relevant Śrautasūtras.

The Hautrika belongs to the group of old Pariśiṣṭas, probably a contemporary to the KātyŚS. It prescribes the ritual which was in practice side by side with that prescribed in the KātyŚS.

I have already discussed in details the Hotṛ's functions as laid down in the Śukla Yajurveda literature, in the introduction to my edition of *Hautrika* (Pune, 1984, pp. xii-xxii) A brief note will suffice here.

The Vājasaneya Saṁhitā comprises the Yajus and verses to be employed by the Adhvaryu, his assistants, the sacrificer and the Brahman. A follower of the Yajurveda was required to seek collaboration of a Ṛgvedin for the performance of Hautra in his sacrifices. The Yajurveda, being the Adhvaryu's Veda, was not supposed to contain the Hautra-portions, because basically each Veda used to play a distinct role in the performance of a sacrifice. Even then certain Hautra-portions are found incorporated into the recensions of the Yajurveda. The Vājasaneya Mādhyaṁdina Saṁhitā includes the mantras and Praiṣas pertaining to the Hautra in the Caraka and Kaukila Sautrāmaṇī (VSM X. 33; 34; XX, XXI, XXVIII). The Śatapatha Brāhmaṇa (I. 3. 5-9. 1) contains injuctions pertaining to the Hotṛ's duties in the Full-moon and New-moon sacrifices.

No recension of the Yajurveda records the mantras and Brāhmaṇa pertaining to the Hautra for Agniṣṭoma and subsequent Soma-sacrifices. This was natural because the Hautra was the field of the Ṛgveda. The question, however, is: why did the compilers of the Yajurveda recensions think it expedient to record the mantras and Brāhmaṇa pertaining to the Hautra for pre-Soma

sacrifices ? The answer must be sought in the social conditions prevailing at that time. In Vedic India population was generally spread over hamlets. The few brāhmaṇa ritualists who lived in a small village mostly belonged to a single Vedic school. The daily Agnihotra offering lying in the domain of the Yajurveda was an obligatory rite for every Āhitāgni. Therefore, for his convenience the Śrautasūtras and even certain Brāhmaṇa-texts belonging to the Vedas other than the Yajurveda recorded the duties of the Adhvaryu and the sacrificer at the Agnihotra and also the expiatory rites pertaining to it. The performance of the Full-moon and New-moon sacrifices involved the collaboration of the priests belonging to the Yajurveda and Ṛgveda. The Cāturmāsya sacrifices, even though originaly forming part of the Rājasūya, came to be performed independentlly since an early date. An obligatory Animal-sacrifice was instituted after the model of the Agnīṣomīya Animal-sacrifice forming part of the Agniṣṭoma.

The performance of a Soma-sacrifice was regarded as the highest duty of an Āhitāgni. It required the collaboration of the priests belonging to the Yajurveda, the Ṛgveda and the Sāmaveda. One could perform a Soma-sacrifice after first having performed the Full-moon and New-moon sacrifices, the Cāturmāsyas and the Animal-sacrifice. For the pre-Soma sacrifices the collaboration of the priests belonging to the Yajurveda and Ṛgveda was essential. For a Śukla Yajurvedin it was not an easy thing to secure the collaboration of a Ṛgvedin for the Hautra every fortnight at the performance of Full-moon and New-moon sacrifices. The Śatapatha Brāhmaṇa, therefore, recorded the injunctions and the Pratikas of the mantras pertaining to the Hautra for these sacrifices, so that a Śukla Yajurvedin might be able to officiate as the Hotṛ in these sacrifices if a need arose. The KātyŚS, being faithful to its principle of laying down only the Ādhvaryava, did not follow the Śatapatha Brāhmaṇa in laying down the duties of the Hotṛ in these and other pre-Soma sacrifices. It is, however, obvious that since the days of the Śatapatha Brāhmaṇa, the Hautra was being performed in pre-Soma sacrifices by a follower of the Śukla Yajurveda at least in some cases. A Śukla Yajurvedin Āhitāgni was of course free and

entitled to choose a Ṛgvedin for the Hotṛ's function even in his pre-Soma sacrifices. The general practice seems to have been that, such a Ṛgvedin was the follower of the Śāṅkhāyana school even though there was no such restriction.

In order, therefore, to fulfil the need of a Śukla Yajurvedin Āhitāgni, the Hautrika Pariśiṣṭa was composed, probably contemporaneously with the KātyŚS.

The Iṣṭakāpūraṇa Pariśiṣṭa which also belongs to the old period was more directly related to the Śukla Yajurveda ritual. It formed a real supplement to the Agnicayana portion of the KātyŚS. Even though a supplement, it cannot be said to have been composed much later than the KātyŚS. It supplies such information as should have been recorded in the KātyŚS itself. No evolution in ritual is involved in respect of this Pariśiṣṭa.

What is said about the Iṣṭakāpūraṇa is applicable also to the Pravarādhyāya. With some Kalpasūtras, the Pravara chapter forms part of the Kalpasūtra. The pronouncement of the Pravaras of the sacrificer is a part of the normal ritual of the Full-moon and New-moon sacrifices. What remained to be incorporated into the main Sūtra, that is, the KātyŚS probably due to its character of speaking in brief, has been recorded in the Pravarādhyāya. It is a supplement in the real sense of the term. It does not involve any evolution in the ritual. The Kratusaṁkhyā does not add to our knowledge of the sacrificial rituals; it epitomises that knowledge for the benefit of the sacrificer and priests who were in need of such information.

The Uñchaśāstra is a supplement to the PārGS. That it fills in the blank in the Manuṣyayajña indicates that even in the domestic rites something was left out of the PārGS or was added shortly afterwards.

The Śrāddhasūtra is a supplement to the PārGS. The Śrāddha rite with its various categories is a corollary to the domestic rites laid down in the PārGS. It existed even in the period when the

PārGS was composed. It is, therefore, a genuine supplement. It does not represent any evolution in the domestic ritual.

The Prasavotthāna Pariśiṣṭa which speaks about the Saṁnyāsa stage of life is a supplement to the Dharmasūtra, which, among other things, dilates upon the fourth stage of life. In its limited extent the Pariśiṣṭa adds a few details which may or may not be in practice in the days of the Dharmasūtras.

Thus, most of the eleven Pariśiṣṭas composed in the old period may be said to have been the supplements to the main Sūtra-text, supplying the details which, even though mostly existing in the days of the Sūtra-text concerned, remained to be recorded for one reason or the other. These Pariśiṣṭas hardly demonstrate any modification in the rituals, even though certain changes here and there may have taken place in actual practice in the long period.

Coming to the medieval period, we find that the three Pariśiṣṭas, namely, Caraṇavyūha, Anuvākasaṁkhyā and Ṛgyajuṣa simply facilitate the study of the Saṁhitā text by providing certain devices. The Caraṇavyūha is rather of a different character in that it supplies such information as the author had concerning the Vedas, their recensions and schools, and also speaks about the textual study. Pratijñā II gives general information about the ritual.

Among the four Pariśiṣṭas which pertain to the field of Śrauta rituals and which belong to the medieval period, three, namely, Yūpalakṣaṇa, Chāgalakṣaṇa, and Kūrmalakṣaṇa, belong to one category. They lay down the good and bad signs respectively of the tree out of which the sacrificial post is fashioned, of the goat to be offered in Animal-sacrifice, and of the tortoise which is to be kept on the place measured for the fire-altar. The signs mentioned herein can hardly be said to have been paid attention to in the period of the Śrautasūtra, not to speak about the Śatapatha Brāhmaṇa. In the medieval period when the practice of the ritualistic religion was at a low ebb, attention paid towards minute details seems rather out of place. The signs mentioned in the Pariśiṣṭas could also be said to be mere pastime. The Mūlyā-

dhyāya, whether a regular Pariśiṣṭa or not, indicates a substantial change in the practice of sacrificial rituals. The author of the Pariśiṣṭa was forced to record and recognise the change in the form of Dakṣiṇās under the pressure of economic revolution.

Yajñapārśva is an important Pariśiṣṭa which was composed in the beginning of the medieval period, that is, in the tenth century A. D. Comprising two Parts, composed at different times, it records the modifications in the Śrauta and Gṛhya rituals, and mentions the substitutes as compared to the prescriptions in the KātyŚS and PārGS. In fact it recognises the evolution in the ritualistic religion which took place during the preceding centuries. These changes mostly pertain to the obligatory rites, namely, the setting up of fires, the Agnihotra, the Full-moon and New-moon sacrifices and the Agniṣṭoma in the sphere of sacrificial rituals, and the establishment of the Āvasathya fire in the field of Gṛhya rites. It may be taken for granted that the evolved forms became the religious practices in the succeeding period. The author of this Pariśiṣṭa does not seem to be a learned person. A comparison of the Yajñapārśva with the Trikāṇḍamaṇḍana written a little later will show the contrast between these two texts in respect of the presentation of matter.

In the medieval period the practice of the Vedic religion gradualty lessened. It seems, however, that academic interest was retained as becomes evident from the Nigama Pariśiṣṭa. The ritualist had become conscious of the meaning of what he uttered or performed in religious practices. Conveniences for the learning of the Veda by rote were also produced.

Summing up, it may be said that the Pariśiṣṭas composed in the old period provide certain details of the Śrauta and also of the Gṛhya rituals which somehow had remained outside. In their cases the word Pariśiṣṭa may be said to have retained its basic meaning. The Pariśiṣṭas composed in the medieval period generally represent the changes which occurred in course of time. In their case the connotation of the term Pariśiṣṭa was changed. It denoted

a literary product which marked a progressive stage in the ritual concerned.

In the first Lecture I had made a reference to the Vedic texts or their parts having the nature of Pariśiṣṭas. It was pointed out that similar to the Śukla Yajurveda, the Vārāha school has a large number of Pariśiṣṭas, namely, twentyseven. I have mentioned these in the introduction to my edition of the Vārāha Śrautasūtra. A comparison of these Pariśiṣṭas with the Śukla Yajurveda Pariśiṣṭas would be of some interest. The large number of Pariśiṣṭas may be accounted for the fact that the author of the Vārāha Śrauta and Gṛhya Sūtras, who was one and the same person in my opinion, covered in his two texts only a small number of topics for some reason which is a matter for imagination. It may be observed here that the Vārāha Śrauta and Gṛhya Sūtras belong to that group of Sūtras which were composed in a late period. Out of the twenty-seven Pariśiṣṭas, twentyone belong to the domain of Śrauta rituals and six to that of Gṛhya. Similarly, twenty Pariśiṣṭas may be said to be belonging to the old period and seven to the medieval period.

Ladies and gentlemen, I have done. I had occasions in the past to refer to certain Pariśiṣṭas. The present Lectures Series gave me an opportunity to review them together. I find that many of the printed texts need a revision, and that those lying in manuscript form should see the light of the day.

I am grateful to the management of the Bhandarkar Oriental Reserach Institute for having given me the opportunity to deliver these Lectures in "the Pandit Shripadshastri Devdhar Memorial Lectures Series". I also thank you for giving me a patient hearing.

Thank you!

INDEX

Ābhyudayika Śrāddha 47, 49
Absolute 52
accent 20, 21
addition 20
ādiṣṭa 19
Adhibhūta 10
Adhidaivata 10
adhikāra 41
Adhiyajña 10
Adhyātma 10
Agasti 30
Āgneyī 51
Agnicayana 17, 28
Agniciti 25
Āgnidha Aja 27
Āgnīdhra 27
Agnihotra 3, 37, 38, 57, 60
Agnihotrin 37, 39
Agnīṣomīya animal-sacrifice 57
Agniṣṭoma 56, 57, 60
Āgrayaṇa 25, 31
Ahīna 12, 32
Āhitāgni 34, 39, 47, 48, 49, 57
Ajāmadagnya 30
ājya 36
altar 10, 25
alteration 20
Anaḍuh 26, 27
Anāhitāgni 48, 49
Anantabhaṭṭa 20
Anantadeva 9
Aṅgiras 30
aṅgulas 34
animal-fat 36
Animal-sacrifice 23, 35, 36, 37, 57, 59
Anudātta 21
anulomavarṇa 23
Anuvacana 10
Anuvākasaṁkhyā 6, 7, 8, 10, 17, 52, 53, 54, 59
Anūyājas 11
Anvāraṁbhaṇīyeṣṭi 25
Āpastamba 14
Āpastamba Hautra Pariśiṣṭa 4
Āpastamba Paribhāṣāsūtra 9
Āpastamba school 41
Āpastamba Śrauta Sūtra 4, 10
Apratiratha hymns 51
Āraṇyaka 6
aratni 36
Ārca 13
arm 45
Arthaśāstra 27
Asapatnī bricks 29
ashes 35
Āśramas 51
Aṣṭādhyāyī 5, 20
Aṣṭakā 31, 41
Aśva 26
Āśvalāyana 14
Āśvalāyana Gṛhyapariśiṣṭa 4
Āśvalāyana Gṛhyasūtra 4
Āśvalāyana Śrautasūtra 4
Aśvamedha 18
Aśvattha tree 48

Ātharvaṇa 5, 13
Atharvapariśiṣṭa 42
Atharvaveda 11, 15, 16
Atirātra 32
Atri 30
Audgātra 10
Aukheya 10, 14
Aupāsana fire 37, 38
Āvasathya 35, 37, 40, 60
Āvaṭika 10
Avi 27
Ayacit R. R. 16
Āyurveda 15

Bali 31
ball 35
barhis 36
Bāṣkala 14
battle 51
Baudhāyana 10, 14
Baudhāyana Gṛhyasūtra 4
Baudhāyana Hautraśeṣa Praśna 4
Baudhāyana Śrauta Sūtra 4, 35
Baudheya 10
begging 49
belly 23, 45
Bhāradvāja 5, 14, 30
Bhārgava 80, 38
Bhāṣā 11
Bhikṣā 38
Bhṛgu 30
black antelope 48
Bodhāyana 5
bones 44
bow 22
Brahmacarya 51
Brahman 37, 52, 56
Brāhmaṇa 3, 11, 37, 42, 57
brāhmaṇas 12, 36, 39, 40
bricks 28, 29
bride 40
bull 27, 36
burnt bricks 24
Butea frondosa 44

cake 24
Carcā 13
Carcaka 13
Caraka 56
Carakādhvaryus 10
Carakas 12
Caraṇavyūha 6, 7, 8, 10, 12, 13, 15, 16, 33, 39, 41, 49, 52, 54, 59
Castes 21
cātra 38
Cāturmāsya 29, 57
Caturvedaparicāyaka 13
Chāga 27
Chāgalakṣaṇa 6, 7, 8, 22, 23 24, 47, 52, 54, 59
Chandas 11, 20
Chandogapariśiṣta 5
churning 35
churning wood 34
circle 22, 23
citi 18
clarified butter 35, 36
coins 23, 26
colour 22
constancy 20
copper coin 27

cord 25
corners 22
cow 38
curls 23

Dakṣinā 26, 27, 28, 37, 48, 55, 60
dance 11
darbhas 36, 40
Dārṣadvata 32
Darśapūrṇamāsa 25, 26
dead body 22
dead sacrificer 35
Devas 11
Devatās 20
Devayājñika 7, 21 28, 29
Dhanurveda 15
Dharma 11
Dharmaśāstra 8, 51, 54
Dharmasūtras 55, 58
Dhenu 27
Dhiṣṇya 29
divinities 21
Dolā 27
domestic rites 31, 36, 37, 38
Droṇa 25
durbrāhmaṇa 36
Dvaidha 4
Dvyāmuṣyāyaṇa 30

ears 23
edge 22
edible oil 35
ekādaśinī 25
Ekāba 12, 32
Ekāṣṭakā 31
Ekoddiṣṭa śrāddha 49
elder brother 37, 39
elephant 11
expiation 10, 37

faggot 10
fingerbreadths 23, 40
fingers & toes 45
fire-altar 28, 59
fire-places 25
flesh 49
food 36, 51, 52
funeral rites 39

Gadādhara 40, 49
Gaja 27
gāna 3
Gandharvaveda 15, 21
Gārhapatya, 35, 40
Gārhasthya 51
Gaud, Vidyadhar 24
Gautama 30
Gautama Dharmasūtra 5
Gāyatrī 24
Gelder 4
genders 21
generations 37
Go 26, 27
goat 22, 23
Gobhila Gṛhyasūtra 5
Gobhilasaṁgrahapariśiṣṭa 5
goblets 36
gold 36
gold coin 27
Gopatha Brāhmaṇa 51
Gopīnātha 9, 31

Gotras 30
Gotrapravaramañjarī 31
grains 39
Grāmegeya 3
Gṛha 27
Gṛhya 4
Gṛhya rites 3, 34, 37
Gṛhya ritual 54, 60
Gṛhyasūtras 4, 37, 38, 50, 54, 61
Gṛhya topics 34
guest 38
Guru 51

hamlets 57
Hantakāra 38
Hautra 4, 25, 26, 56, 57
Hautrika 6, 7, 8, 25 26, 53, 54, 55, 56, 58
Havis-sacrifices 12, 32
head 23 45
Himālayas 51
Hindu 50
Hiraṇya 27
Holīra 21
Homa 31
home 37, 39
hoofs 23
horns 23
horse 27, 36
Hotṛ 26, 30, 36, 56, 57
Hotṛ - pravaraṇa 30
householder 37, 50
human body 34, 44

implements 36
incidental rites 24
Iṣṭakāpūraṇa 6, 7, 8, 28, 29, 53, 54, 58,
Iṣṭi 4

Jābāla 10
Jābālopaniṣad 51
Jāmadagnya 30
Jaiminīya Brāhmaṇa 30
Jaiminīyas 15
Janaka 50
Japa 17
Jayeśvara 9, 31
Jyotsnā 9, 20

Kālanātha 50
Kalpa 10
Kāmya citis 25
Kāmyeṣṭis 25
Kāṇva 10, 6
Kāṇva Saṁhitā 3
Kāṇva Śatapatha Brāhmaṇa 6
Kāpāla 10
Karka 7, 24, 25, 26. 28, 29, 49, 50
Karmānta 4
Karmapradīpa 5
Kārṣāpaṇas 26, 27
Kaśyapa 30
Kātyāyana 6, 8, 13, 16, 20, 25, 50, 52
Kātyāyana Smṛti 27
Kātyāyana Śrautasūtra (KātyŚS) 6, 14, 17, 22, 25, 26, 28, 29, 32, 44, 48, 49, 55, 58, 60
Kātyāyana Śulbasūtra 28

Kātyāyana's Vārttikas 5
Kaukila Sautrāmaṇī 56
Kauśika 38
Kauṣītaki 10
Kauthuma Sāmaveda 2, 5, 32
Kauthumas 15
Kauṭilya 27
Kautsavyauiruktanighaṇṭu 42
Kevala 30
Khaḍga 22
Khādira Gṛhyasūtra 5
Khāṇḍikeya 14
Khila 3, 18, 20
Kiṁcit 38
kindling woods 35. 39, 40
kit 48
knee 45
Krama 14
Kramadaṇḍa 13
Kramajaṭā 13
Kramapada 13
Kramapāra 13
Kratusaṁkhyā 7, 8, 13, 31, 54
Kṛṣṇamiśra 46, 47, 49
Kṛṣṇa Yajurveda 10, 14, 44
Kṛṣṇa Yajurvedin 12
Kūrmalakṣaṇa 6, 7, 8, 24, 53, 54, 59
kuśa 36
kutapa 96

ladle 10
Laugākṣi 38
layers 24, 29
leaf-stalks 44, 45
leg & thigh 45
legs 23, 45
letters 20
limbs 23, 34, 44
linen garment 48
Lokaṁpṛṇā 28, 29
loss 20

Madhuparka 38
Mādhyaṁdina 6, 10
Mādhyaṁdina Śatapatha Brāhmaṇa 3, 6
Madhyadeśa 9
magical incantations 3
Mahābhāṣya 14
Mahāsattras 32
Mahāyajñas 31, 49
Mahīdāsa 16
Mahīdhara 17, 25
Maitrāyaṇīya recension 4
male goat 27
Mānava Śrautasūtra (MānŚS) 4, 22
Māṇḍūkāyana 14
Mantrabhrāntihara Sūtra 7, 8, 48, 52, 54
mantragaṇas 20
Manu 51
Manusmṛti 9, 52
manuṣyas 11
Manuṣyayajña 49
marriage 30, 33, 37, 40, 41
māṣas 27
Mātṛmoda bhāṣya 20
mat of straw 38
mātrā 21
Max Müller 2

measurements 25
measurements of time 21
measures 39
medas 36
medical practices 11
menses 40
menstruation 35
metres 20, 21
Mīmāṁsā 11
Miśra, Bhāskara 39
Mishra, Yugalkishore 9
Mitākṣarā 27
Mitramiśra 41
Mitravindeṣṭi 37
mortar 10
movements of hand 21
Mūlyādhyāya 6, 7, 8, 26, 53, 54, 55, 60
music 11
musical instuments 11

Nibandha-texts 38
nigada 36
Nigama 2, 6, 7, 8, 41, 45, 47, 53, 54, 55, 60
Nindā 10
Niṣka 27
Nityānanda 9
Nirukta 5
neck 45
Nene, Gopalsastri 24
Nyāya 11

oil 35
oily portion of the flesh 36
optional animal-sacrifices 26
ovilī 38
ox 27

Pada 14
Pada-krama 37
Padārthaprakāśa 20
Pada-text 21
Pakṣapa 38
Pākṣika 38
paṇas 26, 27
Pandita, Ramachandra 9, 20
Pāṇini 5, 20, 25
pannada 23
Parakṛti 10
Paramahaṁsa 52
Paramāvaṭikas 10
Pāraskara 10
Pāraskara Gṛhyasūtra (PārGS) 6, 7, 14, 16, 31, 33, 40, 47, 48, 49, 50, 60
parched grains 23
Paribhāṣā 2, 20
Paripaśavya 32
parīśeṣa 2
Pariśiṣṭa 2, 3
Pārivrājya 51
Pārṣada 6, 7, 8, 19, 53, 54, 55
Pārvaṇa 31
Pārvaṇa Śrāddha 47, 49
Paṣṭhauhī 27
paśu 36
Paśuyāga 4
Patañjali 14
Pauṇḍravatsas 10
pavitra 36, 41
Pavitreṣṭi 37

penis 45
pestle 10
piece of gold 36, 48
pin 25
Piṇḍapitṛyajña 31, 35
Pippalāda 15
Pitṛdevatya 31
Pitṛmedha 18, 35, 44, 49
Pitṛmedhasūtras 5
Pitṛs 11, 37, 49
plihākarṇa 23, 47
portents 11
pot 48
Pradīpa 13, 33
praiṣa 19
Prājāpatya 51
pramantha 38
Praśaṁsā 10
Prasavotthāna 6, 7, 8, 50, 52, 53, 54, 59
prastara 10
Prathamaja go 27
Pratijñā 6, 7, 11, 12, 54, 55
Pratijñā II 33, 38, 39, 49, 52, 59
Pratijñāsūtra 9
Pratīkas 17
pratinidhi 35, 41
Prātiśākhya 8, 9, 12, 19
Prātiśākhyadīpikā 20
Prātiśākhyavivaraṇa 20
Praūga 25
Pravara 8
Pravarādhyāya 6, 7, 30, 31, 53, 54
Pravaras 4, 30, 31
Pravara-Ṛṣis 30
Pravarasūtras 30
Pravara-texts 37
Pravargya 18
Prayājas 11
Prayāja-offerings 36
Prayāścitta 4
Prāyaścittesṭis 25
pre-Soma sacrifices 57
Punarādhāna 41
Punarādheya 25
Purākalpa 10
Purāṇas 15, 25, 52
Pūrṇāhuti 32
Pūrṇapātra 38
Puruṣamedha 18, 51
Puruṣottama 31
Pūrva Mīmāṁsā 37
Puṣkala 38
puṣpavarṇa 23

Rājasūya 32, 57
Rāmakṛṣṇa 16
Rāṇāyanīyas 15
Rāṇāyanīya Sāmaveda 5
Ramagnihotrin 20
Rastogi, Indu 7
Ratha 27
Rathacakra 25
reddish garment 51
reddish skin 38
resetting of fires 33
Ṛgveda 2, 3, 11, 56, 57
Ṛgvedin 56, 57
Ṛgvidhāna 50
Ṛgyajuṣa 6, 8, 18, 53, 54, 59
rhinoceros 22

rice 48
rice-ball 35
Ṛk 18, 19
Ṛṣi-kāṇḍas 31
Ṛṣis 11, 20, 21

sacrificial implements 36
sacrificial post 21, 22, 23
Ṣaḍaṅgas 10, 12
Ṣaḍviṁśa Brāhmaṇa 3
sahasra 14
Śākala 3, 14
Sāma 13
Sāman-chanting 11
Sāman-chants 14
Sāmaveda 3, 4, 11, 14, 15, 57
Saṁhitā-text 21
Saṁjñās 20
Saṁnyāsa 50, 54, 59
Saṁskāraprakāśa 32, 41
Saṁskāras 20
Śāṅkhāyana 58
Śāṅkhāyana Gṛhyasūtra 4
Śāpeya 10
Sapiṇḍikaraṇa 49
Śarma, Jugalkishor 7
Sarvamedha 18
Sarvānukrama 7, 8, 20, 53, 54
Śatapatha Brāhmaṇa 2, 10, 26, 56, 57, 59
Sattras 12, 32
Satyāṣāḍha 14
Satyāṣāḍha Kalpasūtra 4
Śāṭyāyana 14
Śaunaka 15, 16, 50
Śaunakīya Atharvaveda 3
Sautrāmaṇī 4, 18, 26
Sāyaṇa 2
secular fire 37
semantics 47
semen 23
Śeṣasūtra 4
setting of fires 33, 37
shank 45
Shastri, Radheshyam 31, 42
sheep 27, 36
shoulders 23
Siddheshwar 9, 20
Siegling, Wilhelm 16
Śikṣā-texts 21
silver 27
silver coin 27
Simon, R. 16
Śiva 37
Ślokakāṇḍa 31
Ślokas 42
smārta 48, 50
Smārta rites 41
Smṛti 11, 36, 37, 50
sole of the foot 45
Soma 35, 36
Soma-sacrifice 10, 12, 26, 27, 32, 35, 39 56, 57
span 36
spoon 10
Śrāddha 41, 49
Śrāddhakalpa 6, 49, 52
Śrāddhakāśikā 46, 47, 49
Śrāddhasūtra 7, 8, 40, 46, 49 50, 54
Śrauta 8
Śrauta topics 34

Śrāvaka 13
Śravaṇīyapāra 13
Sṛṣṭi 10
staff 48
Sthālīpāka 31
Sthāpatyaveda 15
straight wings 28
strainers 36
stump 22
sub-gotras 30
sub-groups 30
substitution 35, 36
Śukla Yajurveda 2
Śukla Yajurvedin 57
Śuklayajuḥprātiśākhya 19
Śuklayajurvidhāna 7, 8, 54, 55
Śukriya 18, 20
Śulba 6, 8, 25, 53, 54
Śulbasūtra 7, 24, 25, 55
sunlight 25
sunrise 35, 40
sunset 35, 40
Suparṇaciti 28, 29
supplement 2, 3
Sūrya 37
Svānnaka 45
Svarita 21
Svasti 48
syllables 19, 21
synonyms 42

Taittirīya Brāhmaṇa 4
Taittirīyas 14
Tāṇḍya Mahābrāhmaṇa 3, 32
Tāpanīya 10
Tarka 11
tejanī 38
tejas 36
thigh bone 45
thread 22
tones 26
tortoise 24, 59
Traidhātavī 51
Traidhātavīyeṣṭi 25
trees 21, 22
Trikāṇḍamaṇḍana (TKM) 39, 41, 60
Tṛtīyapratijñāpariśiṣṭasūtram 13
trunk 22
Turāyaṇa 32
turban 48

Ubhayataḥ praūga 25
Udātta 21
Uddhṛta 38
Ūha 3
Ūhya 3
Uñchaśāstra 6, 7, 8, 48, 53, 54
upāṅgas 11, 12
Upaniṣad 6, 51, 52
Upavedas 11, 12, 15
Uvaṭa 20

Vādhūla 14
Vaidheya 10
Vaikhānasa 14, 51
Vaikhānasa Smārtasūtra 5
Vaikṛtakāṇḍa 31
Vainateya 10
Vaiśvadeva 48
Vājapeyin, Rama 24

Vājapeyin, Ramachandra 28
Vājasaneya Mādhyaṁdina Saṁhitā 3, 7
Vājasaneya Prātiśākhya 2
Vājasaneya Veda 9
Vājasaneyins 10, 32, 34, 51
Vallī 22
Vara 26, 27
Vārāha 61
Vārāha Gṛhyasūtra 4
Vārāha school 61
Vārāha Sūtra 4
Vare, Aṇṇāśastrī 13 33
Vare Śāstrī 13
Vare Shridharshastri 7, 53
vartman 14
Vārttikas 20
vasā 36
Vasiṣṭha 30
Vastra 27
Vatsas 10
Vedāṅgas 37
Vedic school 37
Vidhi 10
Vidyāsāgar, Jivananda 7
Vikṛtis 14
Virāj bricks 29
Viramitrodaya 32, 41
Viṣamapadālaṁkriyā 7
Viṣṇu 37
Viśvāmitra 30
vovilī 38
Vrātapatī Iṣṭi 35
vṛddhaṁ vṛddhiḥ 12
Vṛṣa 26, 27
Vṛṣalī7 2

waist 45
Weber, Albrecht 2, 7, 16
wife 34, 35, 37, 39
wrinkles 22

Yajñapārśva 6, 7, 8, 33, 53, 54, 55, 60
Yajñapārśve 33
Yajñapārśvasaṁgrahakārikā 40
Yājñavalkya 11, 21, 50
Yājñavalkyacarita 53
Yājñavalñyaśikṣā 7, 8, 21, 54
YājñSm 27
Yajurmañjarī 50
Yajurveda 2, 5, 11, 57
Yajurvedāmnāya 20
Yajus 4, 18, 19
Yājuṣa 13, 14
Yajuṣmatī 28, 29
Yāska 5
younger brother 37, 39
Yūpalakṣaṇa 6, 7, 8, 21, 23, 24, 52, 54, 59

ERRATA

PAGE	LINE	INCORRECT	CORRECT
11	24	exhorcistic	exorcistic
13	3	*ṣaḍaśitir*	*ṣaḍaśītir*
13	6	wes	was
13	14	kaṇṇḍikās	Kaṇḍikās
18	19	Khiln	Khila
19	32	faultess	faultless
23	20	*pannda*	*pannada*
26	20	ast hat	as that
27	top	28	27
37	12	generationse	generations
44	23	*Frodosa*	*Frondosa*
53	29	criteria	criterion